ŚŪNYASAṀPĀDANE

VOLUME IV

KARNATAK UNIVERSITY
DHARWAR
1970

ŚŪNYA SAMPĀDANE

VOLUME IV

The present Volume has its own special features. It contains spiritual discourses conducted not only at the Anubhava Maṇṭapa but, sometimes, at home, or even in public places as in the case of Ghaṭṭivāḷayya. The importance of Kāyaka, or dedicated work, is brought home to us by presenting God Himself doing it. The principle of Kāyaka, if enshrined in the heart of man, should conduce to the well-being of humanity. Mahādēviyakka's seems to be a life rare in the history of womankind; while the manner of Ghaṭṭivāḷayya's attaining the Void is a marvel of spiritual life.

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ŚŪNYASAṀPĀDANE

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ŚŪNYASAṀPĀDANE

VOLUME IV

EDITED WITH

Introduction, Text, Transliteration, Translation,
Notes and Comments

BY

Prof. S. S. Bhoosnurmath
Prof. Armando Menezes

WITH A FOREWORD

BY

Dr. A. S. Adke, B.E., A.M.I.E., Ph. D.
Vice-Chancellor, Karnatak University

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The Karnatak University is happy to present this 4th Volume of **Śūnyasaṁpādane** to the interested public. This marks the completion of one more stage in the project of the publication of the translation of the entire **Śūnyasaṁpādane** in five volumes. The University is grateful to the U.G.C. for the generous financial assistance given to the project. On behalf of the University, I am also to express our grateful thanks to the authorities of the Sharada Press for the good printing work expeditiously done.

S. S. Wodeyar
Registrar
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DHARWAR
August 29, 1970

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FOREWORD

I am happy to note that the Fourth Volume of *Śūnyasaṁpādane* is seeing the light almost within one year of the publication of the Third Volume. The reviews of the previous volume are very encouraging and should serve as further impetus to the completion of the work.

The present Volume has its own special features. It contains spiritual discourses conducted not only at the Anubhava Maṇṭapa but, sometimes, at home, or even in public places as in the case of Ghaṭṭivāḷayya. The importance of Kāyaka, or dedicated work, is brought home to us by presenting God Himself doing it. The principle of Kāyaka, if enshrined in the heart of man, should conduce to the well-being of humanity. Mahādēviyakka's seems to be a life rare in the history of womankind; while the manner of Ghaṭṭivāḷayya's attaining the Void is a marvel of spiritual life.

Such wisdom treasured up in a regional language, if denied to the outside world, makes the world poorer. Sometimes such wisdom is not only lost to the world, but to the very people whose ancestors have stored it up. When foreign scholars have made us acquainted with our own intellectual and spiritual treasures, it is but fitting that we should repay the debt by presenting to the world, in a world language, our less known wealth.

A study of *Śūnyasaṁpādane* will bring home to us the immense significance of the śaraṇa literature. I earnestly hope that these English editions will serve as a bridge between Karnatak and the rest of the world. There may come a time when artificial differences between man and man, country and country, language and language will vanish, and the dawn of a common light will illumine a united and peaceful world.

A. S. Adke
Vice-Chancellor
Karnatak University

DHARWAR
August 29, 1970

EDITORIAL NOTE

The Fourth Volume of *Śūnyasaṁpādane* presents critical occasions in the lives of five great śaraṇas, which have a profound bearing on the Vīraśaiva doctrine. If Āydakki Mārayya's and Mōḷigeya Mārayya's lives illustrate the doctrine of "Take no thought for the morrow, the morrow will take care of itself", that of Nuliya Candayya makes it clear that dedicated labour is obligatory even on God. If Mahādēviyakka, a bold adventurer of the spirit, casting away her garments and conventional modesty alike, is symbolic of the truth that the Absolute in its nakedness can be conquered only when one bares oneself of all earthly encumbrances, Ghaṭṭivāḷayya presents an impetuous nature, impatient of all that is bad and appreciative of all that is good.

The Volume is significant in that in it we meet with men and women, wife and husband, living and moving freely in the divine kingdom of their own making. The two-ness of earth and heaven, the here and the hereafter, man and woman, has lost its meaning in the Divine Life.

The unique feature of this Volume is Kāyaka. Daily work is here turned into dedicated labour and that again into service which inevitably bears the fruit of divine grace.

The Volume is significant in that it provides a master solution of the problem of human life to householder and to one entirely devoted to God alike.

We must record our deep debt of gratitude to our Vice-Chancellor, Dr. A. S. Adke, for his enthusiasm in the advancement of spiritual knowledge through publication of vacana literature in English, so that the world at large should have access to it; and to Shri S. S. Wodeyar, Registrar, Karnatak University, whose unstinted help and valuable suggestions have gone a long way in the execution of the project. We must also offer our thanks to the members of the Advisory Committee whose timely suggestions have made the work as flawless as humanly possible.

We should be failing in our duty if we did not record our appreciation of the devoted and continuous cooperation of our editorial staff and other members of our editorial office: Dr. H. P. Malledevaru, M.A., Ph.D., Dip-in-Indology, Reader in Sanskrit, Shri B. T. Shettar, B.A., B.T., our English Translator, Shri V. S. Kambi, M.A., B.Ed., Research Assistant in Vīraśaiva literature, Shri S. R. Gunjal, M.A., M.Lib.Sc., Deputy Librarian, Karnatak University, and our Typist, Shri L. I. Rudrakshimath.

DHARWAR
August 29, 1970

S. S. Bhoosnurmath
Armando Menezes

CONTENTS

	Page
Foreword	vii
Editorial Note	ix
Scheme of Transliteration	xiii
List of Abbreviations	xv
Āydakki Mārayya—Life Sketch	1
Introduction to the Saṁpādane of Āydakki Mārayya	5-9
Text and Translation—Ch. XII	11-57
Mōḷigeya Mārayya—Life Sketch	59-64
Introduction to the Saṁpādane of Mōḷigeya Mārayya	65-68
Text and Translation—Ch. XIII	69-126
Nuliya Candayya—Life Sketch	127-129
Introduction to the Saṁpādane of Nuliya Candayya	131-135
Text and Translation—Ch. XIV	137-192
Ghaṭṭivāḷayya—Life Sketch	193-196
Introduction to the Saṁpādane of Ghaṭṭivāḷayya	197-202
Text and Translation—Ch. XV	203-259
Mahādēviyakka—Life Sketch	261-267
Introduction to the Saṁpādane of Mahādēviyakka	269-275
Text and Translation—Ch. XVI	277-372
Notes and Comments—Ch. XII	373-378
Notes and Comments—Ch. XIII	379-388
Notes and Comments—Ch. XIV	389-393
Notes and Comments—Ch. XV	394-399
Notes and Comments—Ch. XVI	400-407
Index	409-430

SCHEME OF TRANSLITERATION

Vowels

	Dēvanāgari	अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ॡ	ए	ऐ	ओ	औ
	Kannaḍa	ಅ	ಆ	ಇ	ಈ	ಉ	ಊ	ಋ	ೠ			ಎ	ಏ	ಒ	ಔ
	Roman	a	ā	i	ī	u	ū	ṛ	ṝ	lṛ	lṝ	e	ē	ai	o	ō	au

anusvāra	Dēvanāgari	अं
	Kannaḍa	ಅಂ
	Roman	aṁ

visarga	Dēvanāgari	अः
	Kannaḍa	ಅಃ
	Roman	aḥ

Consonants

velars	क	ख	ग	घ	ङ
(*gutturals*)	ಕ	ಖ	ಗ	ಘ	ಙ
	ka	kha	ga	gha	ṅa
palatals	च	छ	ज	झ	ञ
	ಚ	ಛ	ಜ	ಝ	ಞ
	ca	cha	ja	jha	ña
retroflex	ट	ठ	ड	ढ	ण
(*cerebrals*)	ಟ	ಠ	ಡ	ಢ	ಣ
	ṭa	ṭha	ḍa	ḍha	ṇa
dentals	त	थ	द	ध	न
	ತ	ಥ	ದ	ಧ	ನ
	ta	tha	da	dha	na
labials	प	फ	ब	भ	म
	ಪ	ಫ	ಬ	ಭ	ಮ
	pa	pha	ba	bha	ma

semi-vowels	य	र		ल	व
	ಯ	ರ	ಱ	ಲ	ವ
	ya	ra	ṟa	la	va

sibilant	श
	ಶ (*palatal*)
	śa
sibilant	ष
	ಷ (*retroflex*)
	ṣa
sibilant	स
	ಸ (*dental*)
	sa
aspirate	ह
	ಹ
	ha
lateral	ळ
	ಳ
	ḷa
conjunct	क्ष
	ಕ್ಷ
	kṣa
	ज्ञ
	ಜ್ಞ
	jña

LIST OF ABBREVIATIONS

1.	Adh.U	*Ādhyātmopaniṣad*	One Hundred and Eight Upaniṣads, Pub. by Nirṇayasagara Press, Bombay, 1925.
2.	AGC	770 *Amara Gaṇādhīśvara Caritregaḷu*	By Dr. P. G. Halakatti, Pub. by Shivanubhava Granthamale, Bijapur, 1954.
3.	AKV	*Akhaṇḍēśvara Vacanagaḷu*	By Ṣanmukhaṣwāmigaḷu, Ed. by Sri Siddhaviradevaru Hosmath, Pub. by Murughamath, Dharwar, 1951.
4.	AOC	*Adventure of Consciousness*	By Satprem, Pub. by Sri Aurobindo Ashram, Pondicherry, 1968.
5.	AV	*Ādayyana Vacanagaḷu*	Ed. by Rev. Uttangi Chennappa, Pub. by Murughamath, Dharwar, 1957.
6.	AVC	*Allamana Vacanacandrike*	Ed. by Dr. L. Basavaraju, Pub. by Nalanisaṅkara Prakaśana, Mysore, 1960.
7.	AYT	*Akkamahādēviyara Yōgāṅga Trividhi*	By Mahādēviyakka, Ed. by Sri Cennamallikarjuna in Saddharmadipike Granthamale, Mysore, 1949.
8.	Bed.V	*Beḍagina Vacanagaḷu*	Ed. by Sri M. Jivana, Pub. by City Book Stall, Hubli.
9.	Bh.G	*Bhagavadgītā*	Translated by R.T.H. Griffith, Pub. by Chawkhamba Series, Benaras, 1963.
10.	BKSR	*Bhairavēśvara Kāvyada Kathāmaṇisūtraratnākara*	By Sāṅtaliṅgadēśika, Ed. by Dr. R.C. Hiremath & Dr. M.S. Sunkapur, Pub. by Karnatak University, Dharwar, 1964.

11.	BSVK	*Basavaṇṇanavara Ṣaṭsthala Vacanakathāsāra*	Ed. by Dr. P. G. Halakatti, Pub. by Shivanubhava Granthamale, Bijapur, 1934.
12.	BV	*Basavaṇṇanavara Ṣaṭsthalada Vacanagaḷu*	Ed. by Prof. S. S. Basavanal, First Edn. Dharwar, 1951.
13.	CBP	*Cennabasava Purāṇa*	Ed. by Prof. S. S. Basavanal, Pub. by L.E. Association, Dharwar, 1934.
14.	CBV	*Cennabasavaṇṇavara Vacanagaḷu*	Ed. by Dr. R. C. Hiremath, Pub. by Karnatak University, Dharwar, 1965
15.	CJA	*Candrajñānāgama*	Pub. by Kashinatha Shastri, Mysore, 1942.
16.	DDV	*Dēvara Dāsimayyana Vacanagaḷu*	Ed. by Dr. P. G. Halakatti, Bijapur, 1955
17.	GRC	*Gururāja Cāritra*	By Siddhanañjēśa, Ed. by Prof. S. S. Bhoosnurmath, Murughamath, Dharwar, 1950.
18.	HR	*Hariharana Ragaḷegaḷu Vol. I.*	By Harihara, Ed. by Dr. P. G. Halakatti, Pub. by Sivanunubhavagranthamale, Bijapur 1958.
19.	Kai.K	*Kaivalyakalpavallari*	By Sarpabhūṣana Śivayōgigaḷu, Ed. by Prof. S. S. Basavanal, Pub. by Sarpabhusanamath, Bangalore, 1949.
20.	Kai.P	*Kaivalyapaddhati*	By Nijaguṇa Śivayōgigaḷu, Pub. by Karnatak Book Depot, Bellary, 1914.
21.	KD	*Kittel Dictionary*	By Rev. F. Kittel, printed at Bassel Mission Press, Mangalore, 1894.

22.	KKC	*Karnāṭak Kavicarite (Vol. I)*	By Sri R. Narasimhacarya, Mysore, 1929.
23.	KLV KV	*Kālajñānada Vacanagaḷu*	Ed. by Dr. P. G. Halakatti, Pub. by Sivanubhava Granthamale, Bijapur, 1934.
24.	K.Up	*Kaṭhōpaniṣad*	One Hundred and Eight Upanisads, Pub. by Nirnayasagara Press, Bombay, 1925.
25.	LDC	*Lingadhāraṇa Candrikā*	By Nandikesvara Sivacarya, Ed. by Prof. M. R. Sakhare, Pub. by Prof. M. R. Sakhare, Belgaum, 1942.
26.	LLVC	*Liṅgalīlāvilāsa Cāritra*	By Kalmaṭhada Prabhudēvaru, Ed. by Prof. S. S. Bhoosnurmath, Pub. by Murughamath, Dharwar, 1956.
27.	MAP	*Mahādēviyakkana Purāṇa*	Ed. by Sri B. N. Chandrayya, Pub. by Sharath Prakashana, Mysore, 1968.
28.	MAR	*Mahādēviyakkana Ragaḷe*	By Harihara, Ed. & Pub. by Sri Cennamallikarjuna, 1933.
29.	MAV	*Mahādēvi Akkana Vacanagaḷu*	By Mahādēvi Akka, Ed. by Ja. Ca. Ni. Bangalore.
30.	MAY	*Mahādēvi Akkana Yōgāṅga Trividhi*	Ed. by Sri Cennamallikarjuna, Pub. by Shivayogamandira, 1949.
31.	MMV	*Mōḷigeya Mārayya mattu Rāṇi Mahādēviyammanavara Vacanagaḷu*	Ed. by Prof. S. S. Bhoosnurmath, Pub. by Veerabhadrappa Halabhavi, Dharwar, 1955.
32.	MP	*Mōḷigayyana Purāṇa*	Ed. by Prof. S. S. Bhoosnurmath, Pub. by Shri. V. B. Halbhavi, Dharwar, 1951.

33.	NB.U	*Nādabindūpaniṣad*	One Hundred & Eight Upanisads, Pub. by Nirnaya Sagar Press, Bombay, 1925.
34.	PK	*Prouḍharāyana Kāvya*	By Ādrśyakavi, Ed. by Prof. S. S. Bhoosnurmath, Pub. by Murughamath, Dharwar, 1957.
35.	P.Ph	*Perennial Philosophy*	By Aldous Huxley, Pub. by Chatto & Windus, London, 1950.
36.	ṚV	*Ṛgvēda*	Translated by R. T. H. Griffith, Pub. by Chawkhamba Series, Banaras, 1963.
37.	SAS	*Śivānubhavasūtraṁ*	By Maggeya Māyidēva, Ed. by Pandit Y. Nageshashastrigalu, Pub. by Murughamath, Dharwar, 1958.
38.	ser.P	*Serpent Power*	By Arthur Avalon, Pub. by Ganesh & Co., Madras, 7th Edn. 1964.
39.	si.s	*Siddhāntaśikhāmaṇi*	By Śivayōgiśivācārya, Ed. by N. R. Karibasava Sastri, Mysore 1914.
40.	SL	*Śaraṇalīlāmṛta*	By Cennappakavi, Ed. by Sri Shivabasava Swamigalu, Mysore, 1945.
41.	SOY	*The Synthesis of Yoga*	By Sri Aurobindo, Pub. by Sri Aurobindo Ashrama, Pondicherry, 1948.
42.	SS	*Śūnyasaṁpādane*	Eng. Translation, Pub. by Karnatak University Dharwar, Vol. I, 1965, Vol. II. 1968, Vol. III. 1969.

43. SS(K)	*Śūnyasaṁpādane (Kannada)*	By Gūḷūru Siddhavīranna, Ed. by Prof. S. S. Bhoosnurmath, Pub. by Ravur & Kalmathadhisvara Swamiji, 2nd Edn. 1965.
44. SSC	*Śivaśaraṇa Caritregaḷu (Pts. I. II & III)*	By Dr. P. G. Halakatti, Pub. by Shivanubhava Granthamale, Bijapur, 1944, 1947, 1964.
45. SSKR	*Śivaśaraṇara Kathāratnakōśa*	Ed. by Sri T. S. Somaraya, Pub. by Tulukina Venkannayyanasmarakagranthamale, Mysore, 1967.
46. SSMP	*Śūnyasaṁpādaneya Parāmarśe*	By Prof. S. S. Bhoosnurmath, Pub. by Ravuru Sri Siddhalingesvaramatha and Advani Kallumathada Adhipatigalu, 1969.
47. SSV	*Svatantra Siddhaliṅgēśvara Vacanagaḷu*	By Sri Chandrashekhar Shastri, Pub. by Murusavirmath, Hubli, 1933.
48. ST	*Śatakatraya of Maggemāyidēvaru*	Ed. by Sri N. R. Karibasava Shastri, Mysore, 1912.
49. STC	*Śivatatvacintāmaṇi*	By Lakkaṇṇa Daṇḍēśa, Ed. by Pandit S. Basappa, Pub. by Oriental Research Institute, Mysore, 1960.
50. SU.A	*Sūkṣmāgama Āgama Saṅgraha*	Ed. by Kashinatha Shastri,, Mysore, 1942.
51. SV(W)	*Śivaśaraṇeyara Vacanagaḷu (Vol. 1)*	Ed. by Dr. R. C. Hiremath, Pub. by Karnatak University, Dharwar, 1969.
52. SY	*Śivayōga*	By Pandita Y. Nagesha Shastri, Pub. by Murughamath, Dharwar, 1958.

53.	TSV	*Tōṇṭada Siddhēśvara Vacana*	By Tōṇṭada Siddhalingēśvara, Ed. by Sri Channamallijuna, printed at Siddhesvara Mudralaya, Mysore, 1951.
54.	UMS	*Uḍutaḍiya Mahādēviyakkanavara Sāhitya*	Ed. by Prof. B.C. Jawali & Sri Mallabadi Virabhadrappa, Pub. by Pampasahitya Prakashana, Davangere, 1963.
55.	UPV	*Urilinga Peddiya Vacanagaḷu*	By Urilinga Peddi, Ed. by Dr. P. G. Halakatti, Pub. by Shivanubhava Grantamale, Bijapur, 1936.
56.	VG (Kai. P.)	*Vēdānta Granthāvaḷi (Kaivalyapaddhati)*	By Nijaguna Śivayōgi, Pub. by Sitarama Shantananda Swami, Bangalore, 1969.
57.	VSS	*Vacana Śāstrasāra*	Ed. by Dr. P. G. Halakatti, Pub. by Shivanubhava Granthamale, Bijapur, 1938.
58.	VS.San	*Vacana Sāhitya Saṅgraha*	Ed. by Prof. S. S. Bhoosnurmath, Pub. by Govt. of Mysore, 1965.
59.	V.U	*Varāha Upaniṣad*	One Hundred and Eight Upanisads, Pub. by Nirnaya Sagara Press, Bombay, 1925.

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ĀYDAKKI MĀRAYYA

XII

ĀYDAKKI MĀRAYYA

Mārayya, later known as Āydakki Mārayya, is one of the outstanding names in the history of the Vīraśaiva religion and philosophy. We get an account of his life in the various Śaraṇa biographies, as well as in the Vīraśaiva Purāṇas,[1] and also in works like *Bhairavēśvara Kāvyada Kathāmaṇisūtraratnākara* and others. Modern writers, too, have found Mārayya's life highly interesting.[2]

We know nothing of Mārayya's parentage. As regards his birthplace, some scholars hint at Amarēśvara, in Raichur District, eight miles north-east of Liṅgasūgūru. The village is accounted a holy place because of the temple of Lord Amarēśvara; and round about it we have *tīrthas* and other holy places. Four miles to the north flows the Kriṣṇā. Dr. P. G. Halkatti tells us that here are found a lake, Rāmatīrtha and Kuṁbhatīrtha, a temple to Lord Rēvaṇasiddha, and the Kapilēśvara Hill. Rāmatīrtha probably owes its name to Śrī Rāmacandra's passage through this village on his way to Paṁpākṣētra.[3]

We are as much in the dark with regard to Mārayya's initiation and instruction or the name of his spiritual teacher; indeed, Mārayya's younger days are completely shrouded in darkness. We meet him for the first time at Kalyāṇa, when he must have been not less than fifty.

He seems to have been drawn to Kalyāṇa by the great movement launched by Basavaṇṇa in the 12th century, and settled there to the end of his life. For some years, his presence, like Lord Maruḷuśaṅkara's, might have passed unobserved. He lived in a small house, with his wife Lakkamma. Nowhere is there any mention of a child. As, according to the śaraṇa discipline, he

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1. STC. Ch. 37, St. 123 p. 365; GRC. Ch. VIII, St. 74-76, p. 159; CBP. Ch. LVII, St. 30, p. 662; SL. Ch. XI, St. 4, p. 226; BSVK. p. 49; BKSR. pt. 2, Story No. 349, pp. 156-158.
2. SSC. Pt. 1, pp. 117-124; AGC. pp. 107-109.
3. SSC. Pt. 1, p. 124.

could not beg for his livelihood, he would pick up, every day, rice and other grains that had dropped in front of the Bhaktas' houses and in the courtyard of Basavaṇṇa's palace; for which he was later nicknamed Āydakki Mārayya.[1]

After collecting the day's portion, he gave it to his wife for the daily meals. But as no Bhakta could take his meals without first offering them to Guru, Liṅga and Jaṅgama, or to the Bhaktas who came to the house at meal time, Mārayya daily served food to the śaraṇas before he and his wife partook of the Prasāda.[2]

We can well imagine that he went daily to the Anubhava Maṇṭapa to listen with deep interest to the śaraṇas' discourses. His wife Lakkamma also did the same, as we gather from their vacanas. One day, however, Mārayya, went to the Maṇṭapa, where by this time he might have been a well-known figure, before attending to his Kyaka. While he was engaged in discussions with Prabhudēva regarding the paramount importance of Kāyaka, there steps into the Anubhava Maṇṭapa Lakkamma, who seems to be much annoyed at her husband's neglect of his daily task. Her one concern is that no one should neglect his duty. Duty first and discourses afterwards, seems to be her motto. She almost scolds her husband for his negligence: does it not mean slackness in doing service to Amarēśvaraliṅga? At this, Mārayya instantly awakes to the vital importance of Kāyaka and Dāsōha. Bowing to the śaraṇas, he rushes away to collect his grains. Unfortunately, in his hurry to make good his delay, he gathers double his usual quantity. What is Lakkamma's reaction? Why should he bring so much rice? Why this sudden fit of greed? It deeply offends her sense of Kāyaka, and she cries out:

> This greed is good for kings:
> What has a Śiva devotee, my Lord,
> To do with such?

Greed, she observes, implies poverty; but can a true lover of God be poor? To love is to be rich. With this, she curtly asks her

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1. STC. Ch. XXXVII, St. 123, p. 365; GRC. Ch. VIII, St. 74, p. 159; BKSR. p. 157.
2. Sāntaliṅga Dēsika tells that Mārayya fed one thousand Jaṅgamas every day. BSVK. p. 49.

husband to drop back the surplus grains; and as if to prove her firm and profound faith, she asks him to invite all the śaraṇas including Basavaṇṇa, Cennabasavaṇṇa and Prabhudēva. Mārayya stands aghast! How to feed so many saints and satisfy their different tastes? But Lakkamma sees no difficulty at all.

When Mārayya arrives at the assembly with his invitation, Basavaṇṇa is afflicted with doubt: how can Mārayya honour his word? But Lakkamma knows better. Says Siddhavīraṇṇa: "Then Mārayya's wife at once with great insight scanned the heart's lotus of each of the innumerable saints including Basava and in no time prepared dishes to suit each one of them." Here one is reminded of the dictum: *kriyāsiddhissattvē bhavati mahatāṁ nōpakaranē.* When the śaraṇas arrive, they are fed to their hearts' content and are wonder-struck at this couple's single-pointed devotion to Kāyaka and Dāsōha. Basavaṇṇa expresses himself in these words:

Look at their hearths, they are poor:
Look at their hearts, they are rich;
Look at their wealth, they are poor:
But they are richly endowed
With a great heart!
Kūḍala Saṅga's śaraṇas
Are heroes without pluck!
Whom could I
Compare them to?

He repents of his doubt about the resources a true Bhakta can command, and rebukes himself for his colossal folly and ignorance; while Prabhudēva pays them a full-throated tribute. They are now fully convinced that Kāyaka can work wonders.

Mārayya, on the other hand, declares his utmost poverty: he has nothing to give, no house, no wealth, not even mind, life or body. In other words, his consciousness is entirely emptied of egoism (*nirahaṁbhāva*).

Mārayya is now fully ripe for the Divine union. He offers his thanks to all the śaraṇas and especially to Basavaṇṇa. We are told by Gūḷūra Siddhavīraṇṇa that Mārayya hastens to be one with the Supreme Divine because his Bhakti has become

manifest. His wife Lakkamma follows him close. Here are the songs of the divinely happy couple as their life of dedicated labour is drawing to a close.

As dew-drop hides in the moonstone,
As gall-pigment hides in the cow,
As fire is hid in wood and stone,
As water in the pearl,
So I am hid in good men's hearts,
Devoid of will, in Amarēśvaraliṅga.

The absorption in Mārayyapriya Amarēśvaraliṅga,
Thro' faith in service to be done,
After the triple purification,
After the shedding of the will's delusion,
After suspension of the soul's error,
Unto the entire assembly, comprised
Of Prabhudēva, Basavaṇṇa and all
The saints and Jaṅgamaliṅgas
With their observances and vows.

Finally, it may be noted that Āydakki Mārayya and Lakkamma have some more vacanas to their credit.[1]

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1. i) SSC. Pt. I, p. 124 and p. 126.
   ii) KKC. Vol. I, p. 193.

INTRODUCTION

to the

SAṀPĀDANE OF ĀYDAKKI MĀRAYYA

Āydakki Mārayya is a great śaraṇa. His is a life wholly dedicated to the Divine. He has accepted the path carved by the śaraṇas and is accordingly leading his life in conformity with the Ṣaṭsthala system. And that is his *Weltanschauung*. Fortunately for him, he has found in his wife Lakkamma an ardent and pious soul. She even surpasses her husband in her progress towards self-realisation.

One fine morning, Mārayya goes to the śaraṇa assembly to ascertain whether his way of doing Kāyaka and Dāsōha will surely take him to the Divine goal. He places his findings before Prabhudēva, and thus the Chapter opens with a discussion between Prabhudēva and Mārayya.

The keynote of the Chapter is Kāyaka, or dedicated labour, What is Kāyaka? What is its nature, and what its ultimate goal? The term Kāyaka, deriving from Kāya, the body, ordinarily means something related to the body. But in the śaraṇa system of life, it means manual labour, the fruit of which is offered to God or the Godkind. This labour may extend to the mental or intellectual field. There is, however, a misconception with regard to Kāyaka, which looks upon it as a means for maintaining oneself or one's kith and kin. A bhakta or a śaraṇa works and lives for God. If so, what about himself and his family? What is the use of toiling all day long? This question carries us straight to the real life led by the śaraṇas.

As we have seen, a śaraṇa is always moving towards the Divine Life. He becomes more and more awake to the all-enveloping and all-pervading Reality, and comes to realise that he lives in God, moves in God, has his being in God. Just as the physical world is an absolute reality to the human mind, so the One Divine Existence shooting through all the infinite names and forms, the One in the many, is an intensely living reality to the divinely illumin-

ed consciousness. Such being the intimate, immediate and direct experience of a śaraṇa, there arises no question of his giving to others. He dedicates his work and its fruit to God, and knows how best to satisfy the needs and desires of the divinised soul, the God-man.

Mārayya is doing his Kāyaka in this firm conviction. In the sincerity of his Kāyaka, he has found Guru, Liṅga, Jaṅgama —the threefold face of the Divine. Heaven itself has come to stay in his Kāyaka, nay, his Kāyaka itself is very Heaven.

Further, he elaborates the true nature of dedicated labour.

1. In the name of service to God and the godly, one should never beg. Alms never reach up to Him.[1] Such a beggar moves away from, rather than towards, Realisation. Only offering the fruit of one's work can carry the devotee to His bosom.

2. While engaged in Kāyaka a śaraṇa should mind nobody, be it Guru, Liṅga or Jaṅgama. Are they not working with him? Is not God Himself toiling with him? Even He is not free from labour. Is He not 'bound with us forever'? Is He not cutting 'the stones with the stone cutter?' Is He not there with us in sun and shower? A standing example of making God Himself work in a visible form is Ṇuliya Candayya.

3. The labour of a bhakta should never fetch him more than it is worth. He may get less, but never more, as a return for his work. This is what the śaraṇas call *satya kāyaka* (true labour). It is also incumbent on the śaraṇa to do his Kāyaka with a pure heart and mind. What is this purity then? One should not spare oneself. A man should put his best into his work. For he is trying his utmost to express the Divine in himself through his work. One is making it as 'beautiful' and perfect as is possible for one's nature and capacity. Such Kāyaka should never be motivated by the egoistic self, its needs and desires. It is always directed to the Divine. The analysis of the life of a śaraṇa clearly shows that his life and mind and soul move unwaveringly and unfalteringly in the one direction, the meeting-place of all direc-

1. (a) VSS. Pt. III, 1st Half, V. 4, p. 37.
   (b) SS. Vol. IV, ch. 12, V. 15, p. 25.

tions. We also find that his body and all its members are moving towards That only; indeed, a śaraṇa's life is an undivided, integral movement. His whole being is a journey to the farthest and the nearest. As such purity and truthfulness are necessary ingredients in the make-up of dedicated labour, the śaraṇas style it as *satya-śuddha kāyaka.* A śaraṇa doing such Kāyaka never thinks of saving up for tomorrow's needs; as if they thought, "Today's money becomes stale tomorrow"; or with the biblical saying, 'Take no thought for the morrow, for the morrow will take care of itself".

The question of service (*dāsōha*) and knowledge is closely knit up with Kāyaka. A śaraṇa, moving as he does ceaselessly towards the Divine, offers the fruit of his labour to God and the godly; because he is always intensely aware that he is working in the various fields of life which are really owned by God and are a gift of grace to humankind. Whatever work he does and whatever fruit he reaps must be first offered to God. He is but a servant in the Great House of God. His entire being is filled with the spirit of service. Since God, being formless, cannot actually accept the offerings, the śaraṇa is directing them through the godly, that is through the Guru and the community of the śaraṇas. We are aware that they are the faces of the Divine one. The grandeur of Dāsōha is expressed in the following sloka:

śivayōgini santṛptē tṛptō bhavati śaṅkaraḥ
tat tṛptyā tanmayaṁ viśvaṁ tṛptimēti carācaraṁ

(When a Śivayōgi is served to his heart's content, Lord Śaṅkara is satisfied and through His contentment the world, moveable and immovable and filled with Him, is satisfied). This defines the ultimate aim of service (Dāsōha), and a bhakta whose activities are driven by this profound sense of service is termed a *dāsōhi.*

But the question of Kāyaka and Dāsōha is not thus completely solved. Prabhudēva does not wholly approve of Mārayya's stand. What use doing Kāyaka and Dāsōha unless one can reach the profoundest depths of silence, where the mind's striving and all attempts of knowledge after the ultimate goal have ceased and the sense that 'I am the doer' is no more? According to Prabhudēva, it is more than likely that a śaraṇa, completely absorbed in his work, will not be aware of the Reality nearest to him.

Mārayya accepts Prabhudēva's advice, fully appreciating its deep significance. A śaraṇa should not be ever a movement, flowing with the current of activities. Fully conversant with the lore of yōga, Mārayya experiences the profound calm and tranquillity where all inward or outward activities have ceased to be. This state of experience he calls *manamagnayōga*, Even then, the problem of Knowledge and Action does not seem to be solved for Mārayya. His mind swinging from utter peace and calm to the fervent activity needed for Kāyaka and Dāsōha, Mārayya finds himself in a dilemma. He wants to know from Lakkamma how he can be merged in the Absolute Liṅga as water mingling with water and as camphor burnt by fire. For perfect union with the Divine, Lakkamma says, there is no need to go to Śiva's world, or Kailāsa. Desire for Kailāsa, or desire in any form or guise, never leads to this union. So she sends her husband back to Kāyaka:

With body flushed with Light, where body's not,
Go, quickly go,
To the courtyards of the illustrious saints,
And in hands pure of all desire
Fetch here your pickings of rice
For Mārayyapriya Amarēśvaraliṅga,
O Mārayya!

According to Lakkamma, Kāyaka and Dāsōha must be done; but so long as the sense of 'I' and 'do' persists, there is no hope of rising to the Most High. It is you, she says, who should tread the path with your own legs. One can give you a sharp weapon, but there is none to give you valour as well (V. 28). There is a similar saying of the śaraṇas, '*ninna nīnaṟi*', which means 'know thyself by thyself'. Devotion illumined by knowledge, she adds, is no devotion unless translated into action. Knowledge, devotion and action should go hand in hand.

The chapter reveals the personalities of Āydakki Mārayya and Lakkamma. They are great in their own way and, as Prabhudēva remarks, their hearts are fused. They are two bodies with one spirit.

More than Mārayya's, Lakkamma's personality is highly interesting. Looking to her profound knowledge, and her un-

shakeable faith in things divine, hers seems to be a unique life in the spiritual history of womankind. When her husband prefers to be absorbed in a sort of *amanaska yōga*—yōga in which the mind is completely stilled—in obedience to Prabhudēva's direction, Lakkamma wakes him up to the dynamic reality of Action. Indeed, Lakkamma seems to be fully awake to the inmost silence as well as to the outermost activity. For her, the gap between the inner and the outer has completely vanished. She lives and moves in the One undivided perfect Absolute.[1] Again, there is her unshakeable faith in the Divine Existence and its vast and varied opulence, and her disdain of even the appearance of greed. She says: kings are greedy, never the God-lovers.

Incidentally, in this Chapter much light is shed on the personality of Basavaṇṇa, his open heart and mind, his profound reverence for whatever is good and noble.

Āydakki Mārayya, along with Ajagaṇṇa, Muktāyakka, Siddharāma, Basavaṇṇa, Cennabasavaṇṇa, Maruḷuśaṅkaradēva, Maḍivāḷa Mācayya and others, finds a place among the one thousand cohorts of saints,[2] whose names are recited every day by pious Vīraśaivas.

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1. Vide also Vacana No. 54.
2. Gaṇasahasra Nāmāvaḷi: GRC. Ch. IX, pp. 167-185.

ಶ್ರೀಗುರುಬಸವಲಿಂಗಾಯ ನಮಃ

ಪ್ರಭುದೇವರ

ಶೂನ್ಯಸಂಪಾದನೆ

ದ್ವಾದಶೋಪದೇಶ

ಆಯ್ದಕ್ಕಿ ಮಾರಯ್ಯಗಳ ಸಂಪಾದನೆ

ಅಕ್ಕಿಯೊಪ್ಪಿಡಿಯನಾಯ್ತಂ
ದಕ್ಕಱಿನಿಂ ಬಸವಮುಖ್ಯಶರಣರಿಗರ್ಪಿಸಿ
ದಿಕ್ಕನೆ ನಿಜದೊಳು ನಿಂದಾ
ಯ್ದಕ್ಕಿಯ ಮಾರಯ್ಯಗಳ ಚರಿತ್ರವನುಸುರ್ವೆಂ

ŚRĪGURUBASAVALIṄGĀYA NAMAḤ

PRABHUDĒVARA

ŚŪNYASAṀPĀDANE

DVĀDAŚŌPADĒŚA

Āydakki Mārayyagaḷa Saṁpādane

akkiyoppiḍiyanāytaṁ
dakkaṟiniṁ basavamukhyaśaraṇarigarpisī
dikkane nijadoḷu nindā
ydakkiya Mārayyagaḷa caritravanusurveṁ

SALUTATION TO THE GLORIOUS GURU

BASAVALIṄGA

PRABHUDĒVA'S

ŚŪNYASAṀPĀDANE

THE TWELFTH LESSON

SAṀPĀDANE OF ĀYDAKKI MĀRAYYA

The story of Mārayya, the gatherer
Of rice-grain, who, gathering rice
A handful each time, and offering it
To śaraṇas, Basava chief of them,
With all devotion, in a brief while,
Reposed in Reality, I tell.

ಅದೆಂತೆಂದೊಡಾ ಪ್ರಭುದೇವರು ಬಸವರಾಜದೇವರು ಚೆನ್ನಬಸವರಾಜದೇವರು ಮಡಿವಾಳ ಮಾಚಿತಂದೆಗಳು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಸೊಡ್ಡಳ ಬಾಚರಸರು ಹಡಪದಪ್ಪಣ್ಣಗಳು ಮುಖ್ಯವಾದ ಅಸಂಖ್ಯಾತ ಮಹಾಗಣಂಗಳು ಸುಖಾನುಭಾವಗೋಷ್ಠಿಯೊಳಿರುತ್ತಿರಲು, ಆ ಪ್ರಸ್ತಾವದೊಳು ಅಯ್ದಕ್ಕಿ ಮಾರಿತಂದೆಗಳೆಂಬ ಶಿವಶರಣನು ಬಸವರಾಜದೇವರು ಮೊದಲಾದ ಶರಣಸಮೂಹದಲ್ಲಿಗೆ ಬಂದು, ಪ್ರಭುದೇವರೊಡನೆ ತಮ್ಮ ಕಾಯಕದ ನಿರ್ವಂಚಕತ್ವವೆ ಗುರು ಲಿಂಗ ಜಂಗಮ, ಕಾಯಕವೆ ಕೈಲಾಸವೆಂದು ಬಿನ್ನಹಂ ಮಾಡುವ ಪ್ರಸಾವದ ವಚನ:

adentendoḍā Prabhudēvaru Basavarājadēvaru Cennabasavarājadēvaru Maḍivāḷa Mācitandegaḷu Siddharāmayyadēvaru Soḍḍaḷa Bācarasaru Haḍapadappaṇṇagaḷu mukhyavāda asaṅkhyāta mahāgaṇaṅgaḷu sukhānubhāvagōṣṭhiyoḷiruttiralu, ā prastāvadoḷu Āydakki Māritandegaḷeṁba śivaśaraṇanu Basavarājadēvaru modalāda śaraṇasamūhadallige bandu, Prabhudēvaroḍane tamma kāyakada nirvañcakatvave guru liṅga jaṅgama, kāyakave kailāsavendu binnahaṁ māḍuva prastāvada vacana:

For instance, the vacana which tells how, when the innumerable saints, with Prabhudēva, Lord Basavarāja, Lord Cennabasavarāja, Father Maḍivāḷa Mācayya, Lord Siddharāmayya, Soḍḍaḷa Bācarasa and Haḍapada Appaṇṇa chief among them, were engaged in their happy mystic discourses, on that occasion a Śiva Śaraṇa named Father Āydakki Mārayya came to the assembly of the śaraṇas which included Basavarāja and submitted to Prabhudēva that the sincerity of his dedicated work was Guru, Liṅga and Jaṅgama and that such work itself was Heaven:

೧

ಕಾಯಕದಲ್ಲಿ ನಿರುತನಾದರೆ,
ಗುರುದರುಶನವಾದಡೂ ಮಱೆಯಬೇಕು;
ಲಿಂಗಪೂಜೆಯಾದಡೂ ಮಱೆಯಬೇಕು;
ಜಂಗಮ ಮುಂದಿದ್ದಡೂ ಹಂಗು ಹಱಿಯಬೇಕು.
ಕಾಯಕವೆ ಕೈಲಾಸವಾದ ಕಾರಣ,
ಅಮರೇಶ್ವರಲಿಂಗವಾಯಿತ್ತಾದಡೂ ಕಾಯಕದೊಳಗು.

kāyakadalli nirutanādare,
gurudaruśanavādaḍū maṟeyabēku;
liṅgapūjeyādaḍū maṟeyabēku;
jaṅgama mundiddaḍū haṅgu haṟiyabēku.

kāyakave kailāsavāda kāraṇa
Amarēśvaraliṅgavāyittādaḍū kāyakadoḷagu.

One who's engaged in work
Must even forget the Guru's sight;
The Liṅga-worship he must forget...
Even if the Jaṅgama stand in front,
The obligation must be snapped.
Since such work is as good as Heaven,
Amarēśvaraliṅga Himself
Must do it.

೨

ಹಾಗದ ಕಾಯಕವ ಮಾಡಿಕೊಂಡು,
ಹಣವಡ್ಡವ ತಾ ಎಂಬಲ್ಲಿ ಸತ್ಯಕಾಯಕವುಂಟೆ ?
ಭಕ್ತರಲ್ಲಿ ಕಾಯಕಕ್ಕೆ ಕಡಮೆಯಾಗಿ ತಾ ಎಂಬುದು
ಅಮರೇಶ್ವರಲಿಂಗಕ್ಕೆ ಚಿತ್ತಶುದ್ಧ ಕಾಯಕ.

hāgada kāyakava māḍikoṇḍu,
haṇavaḍḍava tā eṁballi satyakāyakavuṇṭe ?
bhaktaralli kāyakakke kaḍameyāgi tā eṁbudu
Amarēśvaraliṅgakke cittaśuddha kāyaka.

If, doing work a farthing's worth,
You say they owe you a money bag,
Is that the right idea of Work?
To ask the bhaktas less for your work
Than it is worth—that is work done
With a pure mind
For Amarēśvaraliṅga.

೩

ಮತ್ತಂ,
ನೇಮವ ಮಾಡಿಕೊಂಡು, ಭಕ್ತರ ಭವನಂಗಳ ಹೊಕ್ಕು,
ಕಾಯಕ ಸತ್ತು ಹಣ ಹೊನ್ನ ಬೇಡಿಹೆನೆಂಬುದು
ಕಷ್ಟವಲ್ಲವೆ ಸದ್ಭಕ್ತಂಗೆ ?
ಆ ಗುಣ ಅಮರೇಶ್ವರಲಿಂಗಕ್ಕೆ ದೂರ.

mattaṁ,
nēmava māḍikoṇḍu, bhaktara bhavanaṅgaḷa hokku,
kāyaka sattu haṇa honna bēḍihenembudu
kaṣṭavallave sadbhaktaṅge?
ā guṇa Amarēśvaraliṅgakke dūra.

Again:

To adopt a rigid rule;
To invade the houses of devotees;
To beg for copper and for gold,
The spirit of work within you dead,
Is it not painful to
A real bhakta? That's a way
That Amarēśvaraliṅga hates.

೪

ಮತ್ತಂ,
ಗುರು ಲಿಂಗ ಜಂಗಮದಲ್ಲಿ ಬೆರಸಿ ದಾಸೋಹವ ಮಾಡುವಲ್ಲಿ,
ಹೊನ್ನು ಹೆಣ್ಣು ಮಣ್ಣು ಇವೆ ಮೂಲ ಮೊದಲು.
ಮಾಟ ಸ್ವಸ್ಥವಾದಲ್ಲಿ ಮೂಱ ಮಱೆಯಬೇಕು,
ಅಮರೇಶ್ವರಲಿಂಗವನಱಿವುದಕ್ಕೆ.

mattaṁ,
guru liṅga jaṅgamadalli berasi dāsōhava māḍuvalli,
honnu heṇṇu maṇṇu ive mūla modalu.
māṭa svasthavādalli mūṟa maṟeyabēku,
Amarēśvaraliṅgavanaṟivudakke.

Again:

If you, uniting with
Guru, Liṅga and Jaṅgama,
Would render lowly service, then
The things to have at first
Are woman, land and gold.
If you would know
Amarēśvaraliṅga,
You must forget these three
In the deep peace that comes
From doing things.

ಈ ಹೀಗೆಂದು ಆಯ್ದಕ್ಕಿ ಮಾರಿತಂದೆಗಳು ತಮ್ಮ ಕಾಯಕದ ನಿರುತಮಂ ಪ್ರಭುದೇವರೊಡನೆ ಬಿನ್ನೈಸಲು, ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Āydakki Māritandegaḷu tamma kāyakada nirutamaṁ Prabhudēvaroḍane binnaisalu, idakke Prabhudēvaru nirūpisida prastāvada vacana:

The vacana which tells what, when Father Āydakki Mārayya had explained the meaning of his work to Prabhudēva, the latter replied thereto:

ಙ

ಕಂಗಳ ಮುಂದಣ ಗೊತ್ತ ಹಱಿದು,
ಕಾಮ್ಯದ ಮುಂದಣ ಚಿತ್ತವ ಹಱಿದು,
ಮಾಡಿಹೆನೆಂಬ ಮಾಟಕೂಟದ ಚಿತ್ತ ನಿಂದಲ್ಲದೆ ಸ್ವಸ್ಥವಿಲ್ಲ.
ಹಾಂಗಲ್ಲದೆ ಗುಹೇಶ್ವರಲಿಂಗವ ಕಾಣಬಾರದು ಆಯ್ದಕ್ಕಿಯ ಮಾರಯ್ಯಾ.

kaṅgaḷa mundaṇa gotta haṟidu,
kāmyada mundaṇa cittava haṟidu,
ṃāḍiheneṁba māṭakūṭada citta nindallade svasthavilla.
hāṅgallade Guhēśvaraliṅgava kāṇabāradu Āydakkiya Mārayyā.

Unless you raze the mark before your eyes;
Unless you raze the mind
Facing the object of desire;
Unless the elation of the power to do
Has ceased, there is no peace.
Not otherwise, Āydakki Mārayya,
Can you attain
Guhēśvaraliṅga.

ಇದಕ್ಕೆ ಆಯ್ದಕ್ಕಿಯ ಮಾರಿತಂದೆಗಳು ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

idakke Āydakkiya Māritandegaḷu binnaisuva prastāvada vacana:

The vacana which tells what Father Āydakki Mārayya submitted thereon:

೬

ಒಂದ ಬಿಟ್ಟು ಒಂದ ಕಂಡೆಹೆನೆಂದಡೆ,
ಅದು ಕಾಣಬಾರದ ಬಯಲು.
ಒಂದಱಲ್ಲಿ ಸಲೆ ಸಂದು ಹಿಂಗದ ಭಾವ ನೆಲೆಗೊಂಡಲ್ಲಿ
ಅಮರೇಶ್ವರಲಿಂಗವು ತಾನೆ.

onda biṭṭu onda kaṇḍehenendaḍe,
adu kāṇabārada bayalu.
ondaṟalli sale sandu hiṅgada bhāva nelegoṇḍalli
Amarēśvaraliṅgavu tāne.

If, 'giving up the one',
You say, 'I see the other', it's
A Nothing that cannot be seen!
It's only when
The unremitting will is quite engrossed
Within that one and firmly lodged,
Can you yourself
Be Amarēśvaraliṅga.

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Prabhudēvara pratyuttara :

Prabhudēva's reply thereto:

೭

ಮಾಡಿಹೆ ಮಾಡಿಹೆನೆಂಬನ್ನಬರ
ತನ್ನ ಅವಧಿಗೆ ಬಂದುದನಱಿವ ಪರಿ ಇನ್ನೆಂತೊ ?
ಅಸಗ ನೀರಡಸಿ ನಿಂದಂತೆ ಆಗಬೇಡಾ,
ಗುಹೇಶ್ವರಲಿಂಗವನಱಿವುದಕ್ಕೆ ಮಾರಯ್ಯಾ.

māḍihe māḍihenembannabara
tanna avadhige bandudanaṟiva pari innento ?
asaga nīraḍasi nindante āgabēḍā,
Guhēśvaraliṅgavanaṟivudakke Mārayyā.

So long as you can say, 'I do, I do',
How can you know it's come
Within your reach?
Mārayya, if you would know
Guhēśvaraliṅga, you must not be
Like a washerman athirst for water
While standing in it!

ಇದಕ್ಕೆ ಆಯ್ದಕ್ಕಿಯ ಮಾರಿತಂದೆಗಳು ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

idakke Āydakkiya Māritandegaḷu binnaisuva prastāvada vacana:

The vacana which tells what Father Āydakki Mārayya submitted thereon:

೮

ತೊಟ್ಟು ಬಿಡದನ್ನಕ್ಕ ಮತ್ತಾ ಬುಡದಾಸೆ ಬೇಕು.
ಮರ್ತ್ಯದ ಹಂಗುಳ್ಳನ್ನಕ್ಕ ಸತ್ಯಶರಣರ ಸಂಗ,
ನಿತ್ಯ ಜಂಗಮಸೇವೆ ಕೃತ್ಯವಿರಬೇಕು
ಅಮರೇಶ್ವರಲಿಂಗವನಱಿವುದಕ್ಕೆ.

toṭṭu biḍadannakka mattā buḍadāse bēku.
martyada haṅguḷḷannakka satyaśaraṇara saṅga,
nitya jaṅgamasēve kṛtyavirabēku,
Amarēśvaraliṅgavanaṟivudakke.

Until the fruit leaves off the twig,
It must be yearning for support.
As long as there's
Dependence on this mortal world,
One is obliged to have
Association with true śaraṇas
And daily service to the Jaṅgama—
If one should know
Amarēśvaraliṅga.

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

idakke Prabhudēvaru nirūpisida prastāvada vacana:

The vacana which tells what Prabhudēva remarked thereon:

೯

ಮಾಡುವ ಮಾಟದಿಂದವೆ ಬೇಱೊಂದನಱಿಯಬೇಕು.
ಅಱಿವಿಂಗೆ ನೆಮ್ಮುಗೆ ಒಡಗೂಡಬೇಕು.
ಅಱಿವಿಂಗೆ ನೆಮ್ಮುಗೆ ಒಡಗೂಡಿದ ಬಳಿಕ, ಬಯಲ ಭ್ರಮೆಯ ಕಳೆದು
ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ನಿಜಪದವನೈದುವುದು ಮಾರಯ್ಯಾ.

māḍuva māṭadindave bēṟondanaṟiyabēku
aṟiviṅge nemmuge oḍagūḍabēku.
aṟiviṅge nemmuge oḍagūḍida baḷika, bayala bhrameya kaḷedu
namma Guhēśvaraliṅgadalli nijapadavanaiduvudu Mārayyā.

The deed you do must lead
To knowledge of the other Thing.
Both faith and knowledge must be joined in one.
When faith has joined with knowledge, then
You must, by razing stark error out,
Attain the ultimate Reality in
Our Guhēśvaraliṅga, O Mārayya!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ಮಹಾಘನಲಿಂಗದ ನಿಜಪದದಲ್ಲಿ ಬೆರಸಿ ಎರಡಳಿದಿರಬೇಕೆಂದು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಆಯ್ದಕ್ಕಿಯ ಮಾರಿತಂದೆಗಳು ಕೃತನಿಶ್ಚಯವನೆಯ್ದಿ, ತಮ್ಮ ಕಾಯಕವ ತಾವೆ ಜಱಿದು, ಘನಲಿಂಗದ ನಿಜಸಮಾಧಿಯೊಳಗೆ ಬೆರಸಿ ನಿಂದು, ಪ್ರಭುದೇವರ ಶ್ರೀಪಾದಕ್ಕೆ ನಮಸ್ಕರಿಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru mahāghanaliṅgada nijapadadalli berasi eraḍaḷidirabēkendu nirūpisalu, idakke Āydakkiya Māritandegaḷu kṛtaniścayavaneydi, tamma kāyakava tāve jaṟedu, ghanaliṅgada nijasamādhiyoḷage berasi nindu, Prabhudēvara śrīpādakke namaskarisuva prastāvada vacana:

The vacana which tells how, when Prabhudēva had thus observed that, to merge oneself in the Great Liṅga's Reality, one must abolish the sense of Twain, Father Āydakki Mārayya thereupon, being firmly convinced, belittled his own dedicated work and, being steadily merged in the true ecstasy of the Great Liṅga, made obeisance to Prabhudēva's holy feet:

೧೦

ಅಹುದಹುದು.
ಗೆದಲು ಮನೆಯ ಮಾಡೆ ಸರ್ಪಂಗೆ ಇಂಬಾದಂತೆ,
ನಾನತ್ತಣ ದ್ರವ್ಯವ ತಂದು ಇತ್ತ ಮಾಡಿದರೆ
ನನಗಿನ್ನೆತ್ತಣ ಮುಕ್ತಿ ?
ಘನಮಹಿಮಶರಣರ ಸಂಗದಿಂದ
ಘನಕ್ಕೆ ಘನ ವೇದ್ಯವಾದ ಬಳಿಕ,
ಅಱಿವಱಿತು ಮಱಹು ನಷ್ಟವಾಗಿ,
ಅಮರೇಶ್ವರಲಿಂಗದಲ್ಲಿ ನಿಜಪದವ ಬೆರಸಿ,
ಪ್ರಭುದೇವರ ಶ್ರೀಪಾದಕ್ಕೆ ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು.

ahudahudu.
gedalu maneya māḍe sarpaṅge iṁbādante,
nānattaṇa dravyava tandu itta māḍidare
nanaginnettaṇa mukti?
ghanamahimaśaraṇara saṅgadinda
ghanakke ghana vēdyavāde baḷika,
aṟivaṟatu maṟahu naṣṭavāgi,
Amarēśvaraliṅgadalli nijapadava berasi,
Prabhudēvara śrīpādakke namō namō enutirdenu.

Ay, ay....Even as a white-ant builds her house
To accommodate the snake, if I spend here
The money I have brought from there,
What chance of liberation is for me?
When, through the fellowship
Of great and glorious śaraṇas,
I've entered the Greater than the great,
With withered consciousness,
Oblivion turned to nought,
With soul made one with the Reality,
In Amarēśvaraliṅga, again and again
I say Hail, O hail!
To Prabhudēva's holy feet!

ಈ ಹೀಗೆಂದು ಆಯ್ದಕ್ಕಿಯ ಮಾರಿತಂದೆಗಳು ನಿಮ್ಮ ಸಂಗದಿಂದ ಘನಲಿಂಗದಲ್ಲಿ ಮನಮಗ್ನಯೋಗವಾಯಿತ್ತೆಂದು ಪ್ರಭುದೇವರೊಡನೆ ಬಿನ್ನೈಸುತ್ತಿರಲು, ಆ ಪ್ರಸ್ತಾವದೊಳು ಆಯ್ದಕ್ಕಿಯ ಮಾರಯ್ಯಗಳ ಪುಣ್ಯಾಂಗನೆಯಪ್ಪ ಲಕ್ಕಮ್ಮಗಳು ಬಂದು, ಪ್ರಭು

ದೇವರು ಮುಖ್ಯವಾದ ಅಸಂಖ್ಯಾತ ಮಹಾಗಣಂಗಳಿಗೆ ನಮಸ್ಕರಿಸಿ, ತಮ್ಮ ಪತಿಗೆ ಕಾಯಕ ನಿಂದಿತ್ತು ಹೋಗಯ್ಯಾ ಎನ್ನಾಳ್ದನೆ ಎಂದು ಬಿನ್ನೈಸಿ ಕಳುಹುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Āydakkiya Māritandegaḷu nimma saṅgadinde ghanaliṅgadalli manamagnayōgavāyittendu Prabhudēvaroḍane binnaisuttiralu, ā prastāvadoḷu Aydakki Mārayyagaḷa puṇyāṅganeyappa Lakkammagaḷu bandu, Prabhudēvaru mukhyavāda asaṅkhyāta mahāgaṇaṅgaḷige namaskarisi, tamma patige kāyaka ninditta hōgayyā ennāḷdane endu binnaisi kaḷuhuva prastāvada vacana:

The vacana which tells how, when Father Āydakki Mārayya was submitting to Prabhudēva saying, "Through association with you I have attained the merging of my mind with the Great Liṅga," just then Āydakki Mārayya's wife Lakkamma arrived and, having made obeisance to the innumerable great saints, Prabhudēva chief among them, said to her husband, "The work is held up, go my lord!" and so sent him off :

೧೧

ಕಾಯಕ ನಿಂದಿತ್ತು ಹೋಗಯ್ಯಾ ಎನ್ನಾಳ್ದನೆ.
ಭಾವ ಶುದ್ಧವಾಗಿ ಮಹಾಶರಣರ ತಿಪ್ಪೆಯ ತಪ್ಪಲ ಅಕ್ಕಿಯ ತಂದು,
ನಿಶ್ಚೈಸಿ ಮಾಡಬೇಕು ಮಾರಯ್ಯಪ್ರಿಯ ಅಮರೇಶ್ವರಲಿಂಗಕ್ಕೆ.
ಬೇಗ ಹೋಗು ಮಾರಯ್ಯಾ.

kāyaka ninditta hōgayyā ennāḷdane.
bhāva śuddhavāgi mahāśaraṇara tippeya tappala akkiya tandu,
niścaisi māḍabēku Mārayyapriya Amarēśvaraliṅgakke.
bēga hōgu Mārayyā.

Your work is held up, go, go, my lord!
We must, with pure heart, gather rice
From the dunghill side
And offer it, earnestly,
To Mārayyapriya Amarēśvaraliṅga:
Go, Mārayya, and quick!

೧೨

ಮತ್ತಂ,

ಅಂಗವಱತ ಅಱುವೆಯ ಅಂಗದಲ್ಲಿ,
ಬಯಕೆಯಱತ ಕೈಯಲ್ಲಿ ತಂಡುಲವನಾಯ್ದುಕೊಂಡು,
ಸಂದ ಪ್ರಮಥರ ಅಂಗಳಕ್ಕೆ ಬೇಗ ಹೋಗಿ
ಕೊಂಡು ಬಾ ಮಾರಯ್ಯಪ್ರಿಯ ಅಮರೇಶ್ವರಲಿಂಗಕ್ಕೆ ಮಾರಯ್ಯಾ.

mattaṁ,

aṅgavaṟata aṟuveya aṅgadalli,
bayakeyaṟata kaiyalli taṇḍulavanāydukoṇḍu,
sanda pramathara aṅgaḷakke bēga hōgi
koṇḍu bā Mārayyapriya Amarēśvaraliṅgakke Mārayyā.

Again:

With body flushed with Light, where body's not,
Go, quickly go,
To the courtyards of the illustrious saints,
And in hands pure of all desire
Fetch here your pickings of rice
For Mārayyapriya Amarēśvaraliṅga,
O Mārayya!

ಈ ಹೀಗೆಂದು ಲಕ್ಕಮ್ಮಗಳು ಆಯ್ದಕ್ಕಿಯ ಮಾರಯ್ಯಗಳ ಕಾಯಕಕ್ಕೆ ಕಳುಹಲು, ಆ ಆಯ್ದಕ್ಕಿಯ ಮಾರಿತಂದೆಗಳು ಸಂತೋಷಚಿತ್ತರಾಗಿ ದಳದಳನೆ ಬಸವೇಶ್ವರನ ಅಂಗಳಕ್ಕೆ ಬಂದು, ಅಲ್ಲಿ ಚಲ್ಲಿರ್ದ ತಂಡುಲಮಂ ಪಿರಿದಾಗಿ ಆಯ್ದು ತರಲು, ಅದು ಆಶೆಯೆಂದು ಲಕ್ಕಮ್ಮಗಳು ವಿಡಂಬಿಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Lakkammagaḷu Āydakkiya Mārayyagaḷa kāyakakke kaḷuhalu, ā Āydakkiya Māritandegaḷu saṅtōṣacittarāgi daḷadaḷane Basavēśvarana aṅgaḷakke bandu, alli callirda taṇḍulamaṁ piridāgi āydu taralu, adu āśeyendu Lakkammagaḷu viḍambisuva prastāvada vacana:

The vacana which tells how, when Lakkamma had sent Āydakki Mārayya away to his work, and the latter went forthwith to Basavarāja's courtyard in a happy mood and, picking up a large quantity of rice-grains which had dropped there, brought them with him, Lakkamma taunted him saying, "This is greed!"

೧೩

ಸಂದಣಿಗೊಂಡು ಮನಹರುಷದಿಂದ ಬಸವಣ್ಣನ ಅಂಗಳಕ್ಕೆ ಹೋಗಿ,
ತಿಪ್ಪೆಯ ತಪ್ಪಲಲ್ಲಿ ಬಿದ್ದಿರ್ದ ತಂಡುಲವ ಕಟ್ಟಿಕೊಂಡು,
ಎಯ್ದಾಗಿ ತರಲು ಎಯ್ದಾಗಿ ಬಂದಿತ್ತಲ್ಲಾ !
ಎಂದಿನಂದವೆ ಸಾಕು.
ಮತ್ತೆ ಕೊಂಡು ಹೋಗಿ ಅಲ್ಲಿಯೆ ಸುರಿ.
ಮಾರಯ್ಯಪ್ರಿಯ ಅಮರೇಶ್ವರಲಿಂಗ ಕೊಟ್ಟ ಕಾಯಕವೆ ಸಾಕು ಮಾರಯ್ಯಾ.

sandaṇigoṇḍu manaharuṣadinda Basavaṇṇana aṅgaḷakke hōgi,
tippeya tappalalli biddirda taṇḍulava kaṭṭikoṇḍu,
eydāgi taralu yeydāgi bandittallā !
yendinandave sāku.
matte koṇḍu hōgi alliye suri.
Mārayyapriya Amarēśvaraliṅga koṭṭa kāyakave sāku Mārayyā.

To go to Basavaṇṇa's courtyard in happy mood
To gather rice-grains that have dropped
Upon the dunghill side, and tie them up—
Was a lot easy to bring a lot of it!
Our daily ration would suffice:
So, pick it up and go
And drop it where it was.
The work that
Mārayyapriya Amarēśvaraliṅga has given
Is quite enough, Mārayya!

೧೪

ಆಸೆಯೆಂಬುದು ಅರಸಿಂಗಲ್ಲದೆ ಶಿವಭಕ್ತರಿಗುಂಟೆ ಅಯ್ಯಾ ?
ರೋಷವೆಂಬುದು ಯಮದೂತರಿಗಲ್ಲದೆ ಅಜಾತರಿಗುಂಟೆ ಅಯ್ಯಾ ?
ಈಸಕ್ಕಿಯಾಸೆ ನಿಮಗೇಕೆ ? ಈಶ್ವರನೊಪ್ಪ.
ಮಾರಯ್ಯಪ್ರಿಯ ಅಮರೇಶ್ವರಲಿಂಗಕ್ಕೆ ದೂರ ಮಾರಯ್ಯಾ.

āseyeṁbudu arasiṅgallade śivabhaktariguṇṭe ayyā ?
rōṣaveṁbudu yamadūtarigallade ajātariguṇṭe ayyā ?
īsakkiyāse nimagēke ? īśvaranoppa.
Mārayyapriya Amarēśvaraliṅgakke dūra Mārayyā.

This greed is good for kings:
What has a Śiva devotee, my lord,
To do with such?
Anger is good for messengers of Death:
What business has an unborn one with it?
Should you have greed for so much rice?
God does not care for it:
Why, it's hateful to
Mārayyapriya Amarēśvaraliṅga,
O Mārayya!

೧೫

ಮತ್ತಂ,

ಅಂಗಕ್ಕೆ ಬಡತನವಲ್ಲದೆ ಮನಕ್ಕೆ ಬಡತನವುಂಟೆ ?
ಬೆಟ್ಟ ಬಲ್ಲಿತ್ತೆಂದರೆ ಉಳಿಯ ಮೊನೆಯಲ್ಲಿ ಬಡತನವಿದ್ದರೆ ಒಡೆಯದೆ ?
ಘನಶಿವಭಕ್ತರಿಗೆ ಬಡತನವಿಲ್ಲ.
ಸತ್ಯರಿಗೆ ದುಷ್ಕರ್ಮವಿಲ್ಲ.
ಎನಗೆ ಮಾರಯ್ಯಪ್ರಿಯ ಅಮರೇಶ್ವರಲಿಂಗವುಳ್ಳನ್ನಕ್ಕ,
ನನಗಾರ ಹಂಗಿಲ್ಲ ಮಾರಯ್ಯಾ.

mattaṁ,

aṅgakke baḍatanavallade manakke baḍatanavuṇṭe?
beṭṭa ballittendare uḷiya moneyalli baḍatanaviddare oḍeyade?
ghanaśivabhaktarige baḍatanavilla.
satyarige duṣkarmavilla.
enage Mārayyapriya Amarēśvaraliṅgavuḷḷannakka,
nanagāra haṅgilla Mārayyā.

Again:

A body may be spare;
But need the heart be also spare?
You have a solid mountain there!
Will not a chisel's edge
Break it, however spare?
There's nothing spare
In the great Śiva's devotees!

There is no malice in the virtuous man.
As long as
Mārayyapriya Amarēśvaraliṅga is with me,
There's nothing I depend upon,
O Mārayya!

೧೬

ಮತ್ತಂ,
ಭಕ್ತರು ಕಾಯಕವೆಂದು,
ದಾಯಗಾಱಿಕೆಯಲ್ಲಿ ತಂದು ದಾಸೋಹವ ಮಾಡಬಹುದೆ ?
ಒಮ್ಮನವ ತಂದು ಒಮ್ಮನದಲ್ಲಿಯೆ ಮಾಡಿ,
ಇಮ್ಮನವಾಗದ ಮುನ್ನವೆ
ಮಾರಯ್ಯಪ್ರಿಯ ಅಮರೇಶ್ವರಲಿಂಗಕ್ಕೆ ಸಲ್ಲಬೇಕು ಮಾರಯ್ಯಾ.

mattaṁ,
bhaktaru kāyakavendu,
dāyagāṟikeyalli tandu dāsōhava māḍabahude?
ommanava tandu ommanadalliye māḍi,
immanavāgada munnave
Mārayyapriya Amarēśvaraliṅgakke sallabēku Mārayyā.

Again:
Could bhaktas render service, pray,
Collecting alms under pretence
Of dedicated work?
One single measure must you bring
And, offering that one alone,
One must be worthy of
Mārayyapriya Amarēśvaraliṅga,
Before your mind
Is split in twain, Mārayya!

೧೭

ಮತ್ತಂ,
ಭಕ್ತಂಗೆ ಬಡತನವುಂಟೆ ? ನಿತ್ಯಂಗೆ ಮರಣವುಂಟೆ ?
ಭಕ್ತರು ಬಡವರೆಂದು ಮತ್ತೊಂದ ಕೊಟ್ಟೆಹೆನಂದರೆ,
ಮಾರಯ್ಯಪ್ರಿಯ ಅಮರೇಶ್ವರಲಿಂಗವು ಸತ್ತಂದಿಗಲ್ಲದೆ ಬಡತನವಿಲ್ಲ.

mattaṁ,
bhaktaṅge baḍatanavuṇṭe? nityaṅge maraṇavuṇṭe?
bhaktaru baḍavarendu mattonda koṭṭehenandare,
Mārayyapriya Amarēśvaraliṅgavu sattandigallade
baḍatanavilla.

Again:

Can a devotee
Know poverty?
Can an immortal one
Know death?
Would you, thinking that devotees are poor,
Offer them more than wont?
No poverty for them
Until the day Mārayyapriya
Amarēśvaraliṅga dies!

೧೮

ಮತ್ತಂ,
ಐದು ಇಲ್ಲವಾದಂದಿಗಲ್ಲದೆ,
ಜಗದೊಳಗಾರಿಗೂ ಬಡತನವಲ್ಲದಿಲ್ಲ.
ಐದುವುಳ್ಳನ್ನಕ್ಕ ಸಕಲಜೀವನಕ್ಕೆ ಚೇತನ.
ಮಾರಯ್ಯಪ್ರಿಯ ಅಮರೇಶ್ವರಲಿಂಗವುಳ್ಳನ್ನಕ್ಕ ಧನ ಮನ ಸಂಪನ್ನರು.

mattaṁ,
aidu illavādandigallade,
jagadoḷagārigu baḍatanavalladilla.
aiduvuḷḷannakka sakalajīvanakke cētana.
Mārayyapriya Amarēśvaraliṅgavuḷḷannakka dhana mana
saṁpannaru.

Again:

It's only when
The Five have ceased to be,
There must be poverty
For every mortal man.
So long the Five exist,
There is a spur
To all that live.

So long as Mārayyapriya
Amarēśvaraliṅga exists,
They are endowed
With wealth of body and of mind.

೧೯

ಮತ್ತಂ,
ಬಹಾಗ ಕೊಂಡುಬಂದ ಪಾಪ್ತಿಯಲ್ಲದೆ,
ಬೇಱೊಂದ ಗಳಿಸಲಿಲ್ಲ; ಬೇಱೊಂದ ಕೆಡಿಸಲಿಲ್ಲ.
ಬಂದುದು ನಿಂದುದು.
ಮಾರಯ್ಯಪ್ರಿಯ ಅಮರೇಶ್ವರಲಿಂಗ ಕೊಟ್ಟಲ್ಲದಿಲ್ಲ.

mattaṁ,
bahāga koṇḍubanda prāptiyallade,
bēṟonda gaḷisalilla; bēṟonda keḍisalilla.
bandudu nindudu.
Mārayyapriya Amarēśvaraliṅga koṭṭalladilla.

Again:
Nothing is yours to own except
What you have brought at birth:
Nought else is yours to win,
Nought else to lose.
Only that stays
Which came with you.
Save what Mārayayapriya
Amarvēśaraliṅga has given,
Nothing exists.

೨೦

ಮತ್ತಂ,
ಕಾಯವಳಿದ ಠಾವಿನಲ್ಲಿ ಜೀವದ ಎಡೆಯಾಟವುಂಟೆ?
ಭಾವ ಶುದ್ಧವಿಲ್ಲದ ಭಕ್ತಿ ಹೋಯಿತ್ತು,
ಮಾರಯ್ಯಪ್ರಿಯ ಅಮರೇಶ್ವರಲಿಂಗವ ಮುಟ್ಟದೆ.

mattaṁ,
kāyavaḷida ṭhāvinalli jīvada eḍeyāṭavuṇṭe?
bhāva śuddhavillada bhakti hōyittu,
Mārayyapriya Amarēśvaraliṅgava muṭṭade.

Again:

Where body perishes, is there
The motion of life?
Devotion that's not done
With a pure heart, has gone
Waste—never reached
Mārayyapriya Amarēśvaraliṅga.

೨೧

ಗರ್ವದಿಂದ ಮಾಡುವ ಭಕ್ತಿ ದ್ರವ್ಯದ ಕೇಡು.
ನಡೆಯಿಲ್ಲದ ನುಡಿ ಅಱಿವಿಂಗೆ ಹಾನಿ.
ಕೊಡದೆ ತ್ಯಾಗಿ ಎನಿಸಿಕೊಂಬುದು ಮುಡಿಯಿಲ್ಲದ ಶೃಂಗಾರ.
ದೃಢವಿಲ್ಲದ ಭಕ್ತಿ,
ಅಡಿ ಒಡೆದ ಕುಂಭದಲ್ಲಿ ಸುಜಲವ ತುಂಬಿದಂತೆ,
ಮಾರಯ್ಯಪ್ರಿಯ ಅಮರೇಶ್ವರಲಿಂಗವ ಮುಟ್ಟದ ಭಕ್ತಿ.

garvadinda māḍuva bhakti dravyada kēḍu.
naḍeyillada nuḍi aṟiviṅge hāni.
koḍade tyāgi enisikoṁbudu muḍiyillada śṛṅgāra,
dṛḍhavillada bhakti,
aḍi oḍeda kuṁbhadalli sujalava tuṁbidante,
Mārayyapriya Amarēśvaraliṅgava muṭṭada bhakti.

Devotion done for pride of self
Is waste of substance; speech
Divorced from deed
Is consciousness misspent;
To earn a reputation for charity
Without expense, is like
Adornment when you have no braid!
A wavering devotion's one
That fails to reach
Mārayyapriya Amarēśvaraliṅga,
Even as clean water poured
Into a pitcher broken at the base!

೨೨

ಮತ್ತಂ,

ಒಮ್ಮನವ ಮೀಱಿ ಇಮ್ಮನದಲ್ಲಿ ತಂದಿರಿ.
ಇದು ನಿಮ್ಮ ಮನವೊ ?
ಬಸವಣ್ಣನ ಅನುಮಾನದ ಚಿತ್ತವೊ ?
ಈ ಮಾತು ಮಾರಯ್ಯಪ್ರಿಯ ಅಮರೇಶ್ವರಲಿಂಗಕ್ಕೆ ಸಲ್ಲದ ಬೋನ.
ಅಲ್ಲಿಯೆ ಸುರಿದು ಬನ್ನಿ ಮಾರಯ್ಯಾ.

mattaṁ,

ommanava mīṟi immanadalli tandiri.
idu nimma manavo?
Basavaṇṇana anumānada cittavo?
ī mātu Mārayyapriya Amarēśvaraliṅgakke sallada bōna.
alliye suridu banni Mārayya.

Again:

Beyond one measure you have brought
Two: can this mind be yours,
Or Basavaṇṇa's sceptical brain?
This is no fitting food for
Mārayyapriya Amarēśvaraliṅga:
Go, drop it where it was and come,
Mārayya.

ಈ ಹೀಗೆಂದು ಆಯ್ದಕ್ಕಿಯ ಮಾರಯ್ಯಗಳ ಪುಣ್ಯಾಂಗನೆ ಆಸೆಯ ವಿಡಂಬಿಸಿ ಲಿಂಗೈಕ್ಯದ ಭೇದವನೆಚ್ಚರಿಸಿ ಬಿನ್ನೈಸುತ್ತಿರಲು, ಆ ಮಾರಯ್ಯತಂದೆಗಳು ಜಜ್ಜರಂಬೋಗಿ, ಮಹಾಘನಲಿಂಗದೊಳಗೆ ವಾರಿ ವಾರಿ ಬೆರೆದ ಹಾಗೆ, ಶಿಖಿ ಕರ್ಪುರ ಸಂಯೋಗದಂತೆ ಎಂದಪ್ಪುದೆಂದು ಬೆಸಗೊಂಬ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Āydakkiya Mārayyagaḷa puṇyāṅgane āseya viḍaṁbisi liṅgaikyada bhēdavaneccarisi binnaisuttiralu, ā Mārayyatandegaḷu jajjaraṁbōgi, mahāghanaliṅgadoḷage vāri vāri bereda hāge, śikhi karpura saṁyōgadante endappudendu besagoṁba prastāvada vacana:

The vacana which tells how, when Āydakki Mārayya's wife had made fun of his greed, and made a comment by way of awakening a true sense of union with Liṅga, Father Mārayya was abashed and asked her when it would be possible for him to be in the Great Liṅga like water mingling with water, like camphor uniting with fire:

೨೩

ಗಂಗೆವಾಳುಕಸಮಾರುದ್ರರೆಲ್ಲರು ತಾವು ಬಂದಲ್ಲಿಯೆ
ಬಟ್ಟೆಯ ಮೆಟ್ಟಿದಂತಾದರು.
ಪ್ರಮಥಗಣಂಗಳೆಲ್ಲರು ಪ್ರಮಾಣಿದ್ದಲ್ಲಿಗೆ ಹರಿದರು.
ಎನಗೆ ಅಱಿವು ಕಱಿಗೊಂಬ ಅಱಿವೆಲ್ಲಿ,
ಅಮರೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಹೇಳಾ ?

Gaṅgevāḷukasamārudrarellaru tāvu bandalliye
baṭṭeya meṭṭidantādaru.
pramathagaṇaṅgaḷellaru pramāṇiddallige haridaru.
enage aṟivu kaṟigoṁba aṟivelli,
Amarēśvaraliṅgadalli hēḷā?

Rudras as numerous as Gaṅga sands
Have all trod back the path
By which they came.
Ancients all made haste to go
Unto their destined Fate...
Pray, tell me where
The Light can come to me
Whereby my consciousness
Will be dissolved
In Amarēśvaraliṅga.

ಈ ಹೀಗೆಂದು ಮಾರಯ್ಯಗಳು ತಮ್ಮ ಪುಣ್ಯಾಂಗನೆಯ ಬೆಸಗೊಳಲು, ಆ ಲಕ್ಕಮ್ಮಗಳು ಶಿವಲೋಕಭ್ರಮೆಯ ವಿಡಂಬಿಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Mārayyagaḷu tamma puṇyāṅganeya besagoḷalu, ā Lakkammagaḷu śīvalōkabhrameya viḍaṁbisuva prastāvada vacana:

The vacana which tells how, when Mārayya had thus requested his wife, Lakkamma made fun of the craze for Heaven:

೨೪

ಮಾಡುವ ಮಾಟವುಳ್ಳನ್ನಕ್ಕ, ಬೇಱೊಂದು ಪದವನಱಸಲೇತಕ್ಕೆ ?
ದಾಸೋಹವೆಂಬ ಸೇವೆಯ ಬಿಟ್ಟು,
ನೀಸಲಾರದೆ, ಕೈಲಾಸವೆಂಬ ಆಸೆ ಬೇಡ.
ಮಾರಯ್ಯಪ್ರಿಯ ಅಮರೇಶ್ವರಲಿಂಗವಿದ್ದ ಠಾವೆ ಕೈಲಾಸ.

māḍuva māṭavuḷ ḷannakka, bēṟondu padavanaṟasalētakke?
dāsōhaveṁba sēveya biṭṭu,
nīsalārade, kailāsaveṁba āse bēḍa.
Mārayyapriya Amarēśvaraliṅgavidda ṭhāve kailāsa.

So long there be
One's duty to be done,
Why should you seek
Some other state?
If you give up
The practice of this dedicated work
And fail in its accomplishment,
A shame on this desire for Heaven...
Where Mārayyapriya
Amarēśvaraliṅga is,
There only, Kailāsa is!

೨೫

ಮತ್ತಂ,
ಮಾಡಿ ನೀಡಿ ಹೋದೆಹೆನೆಂಬಾಗ ಕೈಲಾಸವೇನು ಕೈಕೂಲಿಯೆ ?
ಮುಂದೊಂದ ಕಲ್ಪಿಸದೆ, ಹಿಂದೊಂದ ಭಾವಿಸದೆ, ಸಲೆ ಸಂದಿದ್ದಾಗವೆ
ಮಾರಯ್ಯಪ್ರಿಯ ಅಮರೇಶ್ವರಲಿಂಗವಿದ್ದ ಠಾವೆ ಕೈಲಾಸ.

mattaṁ,
māḍi nīḍi hōdeheneṁbāga kailāsavēnu kaikūliye?
mundonda kalpisade, hindonda bhāvisade, sale sandiddāgave
Mārayyapriya Amarēśvaraliṅgavidda ṭhāve kailāsa.

Again:
If work and generosity, you think,
Take you to Heaven,
Is Heaven a worker's wage?
If, with no thought
Of what is coming or is gone,
You stay engrossed in what you do,
Then Heaven is where
Mārayyapriya Amarēśvaraliṅga is.

೨೬

ಇದ್ದೆಹೆನೆಂಬ ಕಾಯದ ಅಱಿಕೆ ಹಿಂಗಿತ್ತೆ ?
ನಾ ಮಾಡಿಹೆನೆಂಬ ತವಕ ಹಿಂಗಿತ್ತೆ ?
ಉಭಯದ ಕೈಕೂಲಿ ಹಿಂಗಿ
ಮಾರಯ್ಯಪ್ರಿಯ ಅಮರೇಶ್ವರಲಿಂಗಕ್ಕೆ ಅಲಸಿಕೆಯಾಯಿತ್ತು.

iddehenemba kāyada aṟike hiṅgitte?
nā māḍihenemba tavaka hiṅgitte?
ubhayada kaikūli hiṅgi
Mārayyapriya Amarēśvaraliṅgakke alasikeyāyittu.

Pray, is the bodily consciousness
Of being alive no more?
No more the thrill of doing work?
If the poor wage of both is paid,
A weariness has come
O'er Mārayyapriya Amarēśvaraliṅga.

ಈ ಹೀಗೆಂದು ಆಯ್ದಕ್ಕಿಯ ಮಾರಯ್ಯಗಳ ಪುಣ್ಯಾಂಗನೆ ತಮ್ಮ ಪತಿಗೆ ಬಿನ್ನೈಸಲು, ಇದಕ್ಕೆ ಮಾರಯ್ಯಗಳು ತಮ್ಮ ಸತಿಯ ಲಿಂಗಾಂಗಯೋಗಮಂ ಬೆಸಗೊಂಬ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Āydakkiya Mārayyagaḷa puṇyāṅgane tamma patige binnaisalu, idakke Mārayyagaḷu tamma satiya liṅgāṅgayōgamaṁ besagoṁba prastāvada vacana:

The vacana which tells how, when Āydakki Mārayya's wife thus remarked to her husband, the latter asked her about the way Aṅga unites with Liṅga:

೨೭

ಅಂಧಕಂಗೆ ಜೀವವಿದ್ದಡೆ, ಕಣ್ಣಿಂದಲೆ ಕಂಡು ನಡೆಯಬಲ್ಲನೆ ?
ನೀ ಸತಿಯಾಗಿ, ನಾ ಪತಿಯಾಗಿ,
ಉಭಯ ಪ್ರಾಣ ಏಕರೂಪಾಗಿ
ಯೋಗದ ಅಂಗನೆ, ಅಮರೇಶ್ವರಲಿಂಗವ ತೋಱಾ.

andhakaṅge jīvaviddaḍe, kaṇṇindale kaṇḍu naḍeyaballane?
nī satiyāgi, nā patiyāgi,
ubhayaprāṇa, ēkarūpāgi
yōgada aṅgane, Amarēśvaraliṅgava tōṟā.

Merely because a blind man lives,
Can he walk seeing with his own eyes?
You being my wife, your husband I,
And both a union of two lives,
Show me Amarēśvaraliṅga,
My wedded wife !

ಈ ಹೀಗೆಂದು ಆಯ್ದಕ್ಕಿಯ ಮಾರಯ್ಯಗಳು ಲಿಂಗದೊಳು ಒಡವೆರೆದು ಬೆರಸುವ ಭೇದ ಹೇಗೆಂದು ತಮ್ಮ ಸತಿಯ ಬೆಸಗೊಳಲು, ಇದಕ್ಕೆ ಅಹಂಕಾರಗುಣವಳಿದು, ತ್ರಿವಿಧ ದಾಸೋಹವೆ ಮಹಾಘನಲಿಂಗೈಕ್ಯವೆಂದು ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Āydakkiya Mārayyagaḷu liṅgadoḷu oḍaveredu berasuva bhēda hēgendu tamma satiya besagoḷalu, idakke ahaṁkāraguṇavaḷidu, trividha dāsōhave mahāghanaliṅgaikyavendu binnaisuva prastāvada vacana :

The vacana which tells how, when Āydakki Mārayya asked his wife for the key to the fusion of one's body with Liṅga, she replied thereto that, once pride of self has perished, the triple dāsōha is itself union with the Great Liṅga:

೨೮

ಕೈದ ಕೊಡುವರಲ್ಲದೆ ಕಲಿತನವ ಕೊಡುವರುಂಟೆ ಮಾರಯ್ಯಾ ?
ಹೆಣ್ಣು ಕೊಡುವರಲ್ಲದೆ ಕೂಟಕ್ಕೊಳಗಾದವರುಂಟೆ ಮಾರಯ್ಯಾ ?
ಕಳುವ ಚೋರಂಗೆ ಬಡವರೆಂದು ದಯ ಉಂಟೆ ಮಾರಯ್ಯಾ ?
ಮನವ ನೋಡಿ ಭಕ್ತಿಯ ನೋಡಿಹೆನೆಂಬವಂಗೆ
ಎಮ್ಮಲ್ಲಿ ಗುಣವ ಸಂಪಾದಿಸಲಿಲ್ಲ ಮಾರಯ್ಯಾ.
ಶೂಲವ ಹಾಯ ಬಂದಲ್ಲಿ ಮತ್ತಿನ್ನು ಸಾವಿಂಗೆ ಹಂಗು ಪಡಲೇಕೆ ?
ಮಾರಯ್ಯಪ್ರಿಯ ಅಮರೇಶ್ವರಲಿಂಗ, ನೀನೆ ಬಲ್ಲೆ.

kaida koḍuvarallade kalitanava koḍuvaruṇṭe Mārayyā ?
heṇṇu koḍuvarallade kūṭakkoḷagādavaruṇṭe Mārayyā ?
kaḷuva cōraṅge baḍavarendu daya uṇṭe Mārayyā ?
manava nōḍi bhaktiya nōḍihenembavaṅge
emmalli guṇava saṁpādisalilla Mārayyā.
śūlava hāya bandalli mattinnu sāviṅge haṅgu paḍalēke ?
Mārayyapriya Amarēśvaraliṅga, nīne balle.

You can lend a weapon to a man,
Mārayya, but can you
Lend valiancy to him?
You can give a woman to a man,
Mārayya, but can you give
The manhood too?
Will a thief have mercy on a man
Mārayya ,because he is poor?
He who would probe
The heart, to test one's piety,
Mārayya, will not find
High qualities in us!
Why should you seek, yet more,
Indebtedness to Death
When you have come
To meet the gallows face to face?
O Mārayyapriya Amarēśvaraliṅga,
You only know!

೨೯

ಮತ್ತಂ,
ಸಸಿಗೆ ನೀರೆಱೆದರೆ ಎಳಕುವುದಲ್ಲದೆ,
ನಷ್ಟಮೂಲಕ್ಕೆ ಹೊತ್ತು ನೀರ ಹೊಯ್ದರೆ ಎಳಕುವುದೆ ಮಾರಯ್ಯಾ ?
ನಿನ್ನ ವಿರಕ್ತಿ ನಷ್ಟವಾಗದ ಮುನ್ನವೆ
ಮಾರಯ್ಯಪ್ರಿಯ ಅಮರೇಶ್ವರಲಿಂಗವನಱಿಯಿರಯ್ಯಾ.

mattaṁ,
sasige nīreṟedare eḷakuvadallade,
naṣṭamūlakke hottu nīra hoydare eḷakuvude Mārayyā?
ninna virakti naṣṭavāgada munnave
Mārayyapriya Amarēśvaraliṅgavanaṟiyirayyā.

Again:
You water a young plant,
And it will grow;
But if you carry water where
The root has perished, then
Will it grow, Mārayya?

You get to know
Mārayyapriya Amarēśvaraliṅga
Ere your renunciation come to naught,
Mārayya!

೩೦

ಪೂಜೆಯುಳ್ಳನ್ನಕ್ಕ ಪುಣ್ಯದ ಗೊತ್ತು ಕಾಣಬಂದಿತ್ತು.
ಮಾಟವುಳ್ಳನ್ನಕ್ಕ ಮಹಾಪ್ರಮಥರ ಭಾಷೆ-ಭಾಗ್ಯ ದೊರೆಕೊಂಡಿತ್ತು.
ಮಾಟವಿಲ್ಲದವನ ಭಕ್ತಿ
ಹಾಳೂರ ವಂಕಕ್ಕೆ ಕೋಲ ಹಿಡಿದಂತಾಯಿತ್ತು.
ಮಾಡುವಲ್ಲಿ ಉಭಯವಳಿದು ಮಾಡಬಲ್ಲಡೆ,
ಮಾರಯ್ಯಪ್ರಿಯ ಅಮರೇಶ್ವರಲಿಂಗವ ಕೂಡುವ ಕೂಟ.

pūjeyuḷ ḷannakka puṇyada gottu kāṇabandittu.
māṭavuḷ ḷannakka mahā pramathara-bhāṣe bhāgya dorekoṇḍittu.
mātavilladavana bhakti
hāḷūra vaṅkakke kōla hiḍidantāyittu.
māḍuvalli ubhayavaḷidu māḍaballaḍe,
Mārayyapriya Amarēśvaraliṅgava kūḍuva kūṭa.

As long as there is worship, so long
The meed of merit can be seen.
As long as there are deeds, so long
You can possess
The fortune of converse
With the great Saints.
Devotion without deeds is like
Holding a stick to prop
The gateway of a village gone
To wreck.
If in your action you can act
With sense of Twain erased,
That is the bond that binds you to
Mārayyapriya Amarēśvaraliṅga.

೩೧

ಮತ್ತಂ,
ಪ್ರತಿಷ್ಠೆಗೆ ಮಾಟವಲ್ಲದೆ ಸ್ವಯಂಭುವಿಗುಂಟೆ ಉಳಿ ?
ನನಗೂ ನಿನಗೂ ಮಾರಯ್ಯಪ್ರಿಯ ಅಮರೇಶ್ವರಲಿಂಗವನಱಿವುದಕ್ಕೆ
ಬೇಱೊಂದು ಠಾವುಂಟೆ ಮಾರಯ್ಯಾ ?

mattaṁ,

pratiṣṭhege māṭavallade svayaṁbhuviguṇṭe uḷi?
nanagū ninagū Mārayyapriya Amarēśvaraliṅgavanaṟivudakke
bēṟondu ṭhāvuṇṭe Mārayyā?

Again:

Some chiselling is to be done
Would you instal
The Liṅga; but do you need a chisel for
The self-begotten one?
Do you and I
Need any other place,
Mārayya, to know
Mārayyapriya Amarēśvaraliṅga?

೩೨

ಮತ್ತಂ,

ಆವ ಬೀಜವು ಬೀಳುವಲ್ಲಿ, ಮೊಳೆಯ ಮುಖ ಹಿಂಚು ಮುಂಚುಂಟೆ?
ನೀನು ಮಱೆದಲ್ಲಿ, ನಾನಱಿದಲ್ಲಿ, ಬೇಱೊಂದೊಡಲುಂಟೆ?
ಮೂಲ ನಷ್ಟವಾದಲ್ಲಿ ಅಂಕುರ ನಿಂದಿತ್ತು.
ಕೂಟಕ್ಕೆ ಸತಿ ಪತಿ ಎಂಬ ನಾಮವಲ್ಲದೆ,
ಅಱಿವಿಂಗೆ ಬೇಱೊಂದೊಡಲುಂಟೆ?
ಬೇಱೊಂದಡಿಯಿಡದಿರು,
ಮಾರಯ್ಯಪ್ರಿಯ ಅಮರೇಶ್ವರಲಿಂಗವನಱಿಯಬಲ್ಲರೆ.

mattaṁ,

āva bījavu bīḷuvalli, moḷeya mukha hiñcu muñcuṇṭe?
nīnu maṟedalli, nānaṟidalli, bēṟondoḍaluṇṭe?
mūla naṣṭavādalli, aṅkura nindittu.
kūṭakke sati pati eṁba nāmavallade,
aṟiviṅge bēṟondoḍaluṇṭe?
bēṟondaḍiyiḍadiru,
Mārayyapriya Amarēśvaraliṅgavanaṟiyaballare.

Again:

Whichever way the seed may drop,
What difference does it make:
Does the sprout face this way or that?

When you forget
And I'm aware,
Are our bodies separate?
When the root perishes,
The sprout ceases to grow.
The man and woman are but two
For union; but are they two
For knowledge too?
If you would know
Mārayyapriya Amarēśvaraliṅga,
You have not to go
Another way!

ಇಂತು ತ್ರಿವಿಧದಾಸೋಹವೆ ಲಿಂಗೈಕ್ಯವೆಂದು ಆಯ್ದಕ್ಕಿಯ ಮಾರಯ್ಯಗಳ ಸತಿ ತಮ್ಮ ಪತಿಗಱುಹಲು, ಆ ಮಾರಯ್ಯಗಳು ಆ ತ್ರಿವಿಧದಾಸೋಹವೆ ಸಚ್ಚಿದಾನಂದ ಬ್ರಹ್ಮವೆಂದು ನಿಶ್ಚೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu trividhadāsōhave liṅgaikyavendu Āydakkiya Mārayyagaḷa sati tamma patigaṟuhalu, ā Mārayyagaḷu ā trividhadāsōhave saccidānanda brahmavendu niścaisida prastāvada vacana:

The vacana which tells how, after Āydakki Mārayya's wife had thus explained to her husband that the triple dāsōha is itself union with Liṅga, Mārayya was convinced that this triple dāsōha was itself Brahma, the Existence-Consciousness-Bliss:

೩೩

ಗುರುಪೂಜೆಯ ಮಾಡುವಲ್ಲಿ ಗುರುಪೂಜೆಯಲ್ಲಿಯೆ ಮುಕ್ತರು.
ಲಿಂಗಪೂಜೆಯ ಮಾಡುವಲ್ಲಿ ಲಿಂಗಪೂಜೆಯಲ್ಲಿಯೆ ಮುಕ್ತರು.
ಜಂಗಮಪೂಜೆಯ ಮಾಡುವಲ್ಲಿ ಜಂಗಮಪೂಜೆಯಲ್ಲಿಯೆ ಮುಕ್ತರು.
ಈ ಮೂಱೊಂದಾಗಲಲ್ಲಿ ಬೇಱೊಂದಂಗವಿಲ್ಲ.
ಆಗು ಚೇಗೆ ಮೂಱಱಲ್ಲಿಯೆ ಅಡಗಿದ ಮತ್ತೆ,
ಅಮರೇಶ್ವರಲಿಂಗವ ಪೂಜಿಸಲಿಲ್ಲ.

gurupūjeya māḍuvalli gurupūjeyalliye muktaru.
liṅgapūjeya māḍuvalli liṅgapūjeyalliye muktaru.
jaṅgamapūjeya māḍuvalli jaṅgamapūjeyalliye muktaru.
ī mūṟondāgalalli bēṟondaṅgavilla.
āgu cēge mūṟaṟalliye aḍagida matte,
Amarēśvaraliṅgava pūjisalilla.

The Guru worshipper,
In Guru worshipping, is saved;
The Liṅga worshipper,
In Liṅga worshipping, is saved;
The Jaṅgama worshipper,
In Jaṅgama worshipping, is saved.
But when these three
Are made as one,
There is no other Aṅga.
When Being and Becoming are lodged
In all the three,
Then there's no worshipping
Amarēśvaraliṅga!

ಇಂತು ಆಯ್ದಕ್ಕಿಯ ಮಾರಯ್ಯಗಳು ಆ ಮಾರಯ್ಯಗಳ ಸತಿಯೂ ಮಹಾನುಭಾವದಿಂದೋಲಾಡುತ್ತ, ಮತ್ತಂ ತಮ್ಮ ಪತಿಯೊಡನೆ ಬಸವಣ್ಣ ಚೆನ್ನಬಸವಣ್ಣ ಪ್ರಭುದೇವರು ಮುಖ್ಯವಾದ ಅಸಂಖ್ಯಾತ ಮಹಾಗಣಂಗಳಿಗೆ ಲಕ್ಷದ ಮೇಲೆ ತೊಂಭತ್ತಾಱು ಸಾವಿರ ಜಂಗಮದೇವರುಗಳಿಗೆ ಅಮರೇಶ್ವರಲಿಂಗದ ಮನೆಯಲ್ಲಿ ಪದಾರ್ಥವಾಯಿತ್ತೆಂದು ವಿಭೂತಿಯ ಕಳುಹುವ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Āydakkiya Mārayyagaḷu ā Mārayyagaḷa satiyū mahānubhāvadindōlāḍutta, mattaṁ tamma patiyoḍane Basavaṇṇa Cennabasavaṇṇa Prabhudēvaru mukhyavāda asaṅkhyāta mahāgaṇaṅgaḷige lakṣada mēle toṁbhattāṟusāvira jaṅgamadēvarugaḷige Amarēśvaraliṅgada maneyalli padārthavāyittendu vibhūtiya kaḷuhuva prastāvada vacana:

The vacana which tells how, when Āydakki Mārayya and Mārayya's wife were happily enjoying the Great Experience, she sent with her husband vibhuti (sacred ash) to the innumerable great saints, Basavaṇṇa, Cennabasavaṇṇa and Prabhudēva chief among them, and to the one-hundred and ninety-six thousand Jaṅgamas with an invitation to partake of a meal in Amarēśvaraliṅga's house:

೩೪

ಬಸವಣ್ಣ ಚೆನ್ನಬಸವಣ್ಣ ಪ್ರಭುದೇವರು ಮೊದಲಾದ
ನೇಮ ನಿತ್ಯಕೃತ್ಯ ಸಕಲಸಮೂಹ,
ನಿತ್ಯನೇಮದ ಜಂಗಮಭಕ್ತರು ಗಣಂಗಳು ಮುಂತಾದ ಸಮೂಹ ಸಂಪದಕ್ಕೆ

ನೈವೇದ್ಯಕ್ಕೆ ವೇಳೆ ಎಂದು ಹೇಳಿ ಬಾ,
ಮಾರಯ್ಯಪ್ರಿಯ ಅಮರೇಶ್ವರಲಿಂಗದ
ಮಹಾಮನೆಯಲ್ಲಿ ಪದಾರ್ಥವಾಯಿತ್ತೆಂದು.

Basavaṇṇa Cennabasavaṇṇa Prabhudēvaru modalāda
nēma nityakṛtya sakalasamūha,
nityanēmada jaṅgamabhaktaru gaṇaṅgaḷu muntāda
samūha, saṁpadakke
naivēdyakke vēḷe endu hēḷi bā,
Mārayyapriya Amarēśvaraliṅgada
Mahāmaneyalli padārthavāyittendu.

Go tell the entire crowd, among them
Basavaṇṇa, Cennabasavaṇṇa, Prabhudēva,
Who practise regular observances;
And all the Jaṅgama-devotees and saints
Who practise regular observances;
Yes, of the congregation all the rest—
Tell them it's time for offerings,
And that there will be a meal
At Mārayyapriya Amarēśvaraliṅga's
Great house.

ಈ ಹೀಗೆಂದು ಆಯ್ದಕ್ಕಿಯ ಮಾರಯ್ಯಗಳ ಸತಿ ತಮ್ಮ ಪತಿಗೆ ಅಸಂಖ್ಯಾತ ಮಹಾಗಣಂಗಳಿಗೆ ವಿಭೂತಿಯ ಸಂಬಂಧಿಸಿ ಬನ್ನಿ ಎಂದು ಬಿನ್ನೈಸಲು, ಆ ಮಾರಯ್ಯಗಳು, ಶಿವಾಶಿವಾ ! ನಾವೆತ್ತ, ನಿತ್ಯ ನೇಮ ವ್ರತ ಶೀಲ ಸಂಪನ್ನರುಗಳಿಗೆ ಅವರವರ ನೇಮಗಳಂ ಸಲಿಸುವರೆಮಗಳವೆ ? ನಾವು ನಿರ್ಧನಿಕರು. ಅಸಂಖ್ಯಾತ ಮಹಾಗಣಂಗಳಿಗೆ ತೃಪ್ತಿಬಡಿಸುವುದಕ್ಕೆ ನಾವು ಅಶಕ್ತರೆಂದು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Āydakkiya Mārayyagaḷa sati tamma patige asaṅkhyāta mahāgaṇaṅgaḷige vibhūtiya saṁbandhisi banni endu binnaisalu, ā Mārayyagaḷu, śivāśivā ! nāvetta, nitya nēma vrata śīla saṁpannarugaḷige avaravara nēmagaḷaṁ salisuvaremagaḷave? nāvu nirdhanikaru. asaṅkhyāta mahāgaṇaṅgaḷige tṛptibaḍisuvudakke nāvu aśaktarendu nirūpisida prastāvada vacana :

The vacana which tells how, when Āydakki Mārayya's wife asked her husband to invite the innumerable great saints by presenting the holy ash to them, Mārayya remarked, 'Good God!

What are we? Have we the means to cope with the several requirements of people who have adopted regular vows, observances and ways to holiness? We are penniless, we cannot provide for the comforts of the innumerable great saints":

೩೫

ಗಣಸಮೂಹವೆಂದು ಕೂಡಿ ಮಾಡುವಲ್ಲಿ
ಸಮಯದ ನೋವಿಂಗೀಡಾಗಿ,
ಮಾಟದ ಸಂದೇಹವ ಹೊತ್ತು,
ಮಾತಿಗೊಳಗಾದಲ್ಲಿ ಭಕ್ತಿಯ ನೀತಿ ಸಿಕ್ಕಿತ್ತು.
ಅಮರೇಶ್ವರಲಿಂಗಕ್ಕೆ ದೂರವಾಯಿತ್ತು.

gaṇasamūhavendu kūḍi māḍuvalli
samayada nōviṅgīdāgi,
māṭada sandēhava hottu,
mātigoḷagādalli bhaktiya nīti sikkittu.
Amarēśvaraliṅgakke dūravāyittu.

If, mixing with the Community
And serving it, you entertain a doubt
Of proper service and so
Displeasing the Community,
Devotion, failing of the promised word,
Is compromised:
Amarēśvaraliṅga hates it.

ಈ ಹೀಗೆಂದು ಮಾರಯ್ಯಗಳು ತಮ್ಮ ಸತಿಯೊಡನೆ ಭಕ್ತಿ ನಿಜವಾಗದೆಂದು, ಎಡೆಯಲ್ಲಿ ಕೆಡುವುದೆಂದು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಮಾರಯ್ಯಗಳ ಸತಿ ಶಿವನ ಕರುಣವ ಪಡೆದ ಶಿವಭಕ್ತರುಗಳು ಅಹುದಾಗದೆಂಬ ಸಂದೇಹವ ಮಾಡಲಾಗದೆಂದು ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Mārayyagaḷu tamma satiyoḍane bhakti nijavāgadendu eḍeyalli keḍuvudendu nirūpisalu, idakke Mārayyagaḷa sati śivana karuṇava paḍeda śīvabhaktarugaḷu ahudāgadeṁba sandēhava māḍalāgadendu binnaisuva prastāvada vacana:

The vacana which tells how, when Mārayya observed to his wife that their devotion is not genuine and will ultimately come

to naught, thereto Marayya's wife replied that about Śiva devotees who have attained the grace of Śiva there should not be any question of may be or may not;

೩೬

ಮನ ಶುದ್ಧವಿಲ್ಲದವಂಗೆ ದ್ರವ್ಯದ ಬಡತನವಲ್ಲದೆ,
ಚಿತ್ತಶುದ್ಧದಲ್ಲಿ ಕಾಯಕವ ಮಾಡುವಲ್ಲಿ,
ಸದ್‌ಭಕ್ತಂಗೆ ಎತ್ತ ನೋಡಿದಡತ್ತ ಲಕ್ಷ್ಮಿ ತಾನಾಗಿಪ್ಪಳು,
ಮಾರಯ್ಯಪ್ರಿಯ ಅಮರೇಶ್ವರಲಿಂಗದ ಸೇವೆಯುಳ್ಳನ್ನಕ್ಕ.

mana śuddhavilladavaṅge dravyada baḍatanavallade,
cittaśuddhadalli kāyakava māḍuvalli,
sadbhaktaṅge etta nōḍidaḍatta lakṣmi tānāgippaḷu,
Mārayyapriya Amarēśvaraliṅgada sēveyuḷṭannakka.

There's lack of money for those
Whose heart's impure;
But when true devotees
Perform their task with heart all pure,
Wealth comes to them unsought
Whichever way they look,
So long they're ready to serve
Mārayyapriya Amarēśvaraliṅga.

೩೭

ಮತ್ತಂ,
ಅವಾರಿ ಎಂದು ಮಾಡುವಲ್ಲಿ ಅವರಿವರೆಂದು ಪ್ರಮಾಣಿಸಲುಂಟೆ ?
ಸಮಯಕ್ಕೆ ಹೋಗಿ ಸಮಯವನಱಿಯೆನೆಂದು ಭವಗೆಡಲುಂಟೆ ?
ಭಾವಜ್ಞನಾದಡೆ ಭಾವವನಱಿದಲ್ಲಿ ಶುಚಿಯಾಗಿರಬಲ್ಲಡೆ,
ಮಾರಯ್ಯಪ್ರಿಯ ಅಮರೇಶ್ವರಲಿಂಗವ ಹೊಂದುವ ಭಾವ.

mattaṁ,
avāri endu māḍuvalli avarivarendu pramāṇisaluṇṭe?
samayakke hōgi samayavanaṟiyenendu bhavageḍaluṇṭe?
bhāvajñanādaḍe bhāvavanaṟidalli śuciyāgiraballaḍe,
Mārayyapriya Amarēśvaraliṅgava honduva bhāva.

In serving countless guests,
Is there a way to judge
If these or those?
And does the wheel of births stand still
If you ignore the Faith
In going to a meeting of the Faith?
If one has knowledge of the heart,
And in the knowledge of the heart
Is pure, his heart attains
Mārayyapriya Amarēśvaraliṅga.

ಈ ಹೀಗೆಂದು ಮಾರಯ್ಯಗಳ ಸತಿ ತಮ್ಮ ಪತಿಗೆ ಬಿನ್ನೈಸಲು, ಆ ಮಾರಯ್ಯಗಳು ಹರುಷಂದಳೆದು ದರಹಸಿತವದನದಿಂದ ಸಕಲ ಪ್ರಮಥರ್ಗೆ ವಿಭೂತಿಯ ಸಂಬಂಧಿಸುವೆ, ನೀನು ತಳುವದೆ ಎಲ್ಲಾ ಪ್ರಮಥರ್ಗೆ ಸಲುಸಲುವ ನೇಮಂಗಳಲ್ಲಿ ಪದಾರ್ಥವನನುಗೆಯ್ಯೆನಲು, ಅನಿತಱೊಳಗೆ ಆ ಮಾರಯ್ಯಗಳ ಸತಿ ಬಸವಾದಿ ಅಸಂಖ್ಯಾತರ ಹೃತ್ಕಮಲ ಮಧ್ಯದಲ್ಲಿ ಮಹಾಜ್ಞಾನದಿಂ ನಿರೀಕ್ಷಿಸಿ, ಅವರವರ ಆಯತದ ಪದಾರ್ಥವ ನಿಮಿಷದೊಳನುಗೆಯ್ದು, ವಿಭೂತಿಯ ಸಂಬಂಧಿಸಿ ಬಿಜಯಂಗೈಸಿ ತಹುದೆಂದು ಬಿನ್ನೈಸಲು, ಆ ಮಾರಯ್ಯಗಳು ಅಸಂಖ್ಯಾತ ಪ್ರಮಥರೆಲ್ಲರೂ ಸಹವಾಗಿ ಅಮರೇಶ್ವರಲಿಂಗದ ಮನೆಯಲ್ಲಿ ಪ್ರಸಾದವ ಸಲಿಸುವ ಬಾರಾ ಸಂಗನಬಸವಣ್ಣಾ ಎಂದು ವಿಭೂತಿಯ ಸಂಬಂಧಿಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Mārayyagaḷa sati tamma patige binnaisalu, ā Mārayyagaḷu haruṣandaḷedu darahasitavadanadinda sakala pramatharge vibhūtiya saṁbandhisuve, nīnu taḷuvade ellā pramatharge salusaluva nēmaṅgaḷalli padārthavananugeyyenalu, anitaṟoḷage ā Mārayyagaḷa sati Basavādi asaṅkhyātara hṛtkamala madhyadalli mahājñānadiṁ nirīkṣisi, avaravara āyatada padārthava nimiṣadoḷanugeydu, vibhūtiya saṁbandhisi bijayaṁgaisi tahudendu binnaisalu, ā Mārayyagaḷu asaṅkhyāta pramatharellarū sahavāgi Amarēśvaraliṅgada maneyalli prasādava salisuva bārā Saṅganabasavaṇṇā endu vibhūtiya siṁbandhisuva prastāvada vacana:

The vacana which tells how, when Mārayya's wife spoke to her husband thus, the latter replied, being very glad and with a smiling face, "I will present the holy ash to all the saints, do you prepare without delay dishes to suit the vows of each"; then Mārayya's wife at once with great insight scanned the heart's lotus of each of the innumerable saints including Basava and in

no time prepared dishes to suit each one of them; then she asked him to present the holy ash to them and bid them grace the house with their presence; and how Mārayya then said, "Saṅgana Basavaṇṇa, come along with the innumerable saints, let us have prasāda at Amarēśvaraliṅga's house", and presented the holy ash:

೩೮

ಸತ್ಯವೆಂಬ ತಟ್ಟೆಯಲ್ಲಿ, ಚಿತ್ತಶುದ್ಧವೆಂಬ ವಿಭೂತಿಯ ಬೈಚಿಟ್ಟು,
ಸಕಲ ಸಂಪದ ಪ್ರಮಥರು ಮುಂತಾಗಿ
ಅಮರೇಶ್ವರಲಿಂಗದ ಆಶ್ರಯದಲ್ಲಿ
ಪ್ರಸಾದವ ಕೊಂಬುದಕ್ಕೆ ಬಾರಾ ಸಂಗನಬಸವಣ್ಣಾ.

satyaveṁba taṭṭeyalli, cittaśuddaveṁba vibhūtiya baiciṭṭu,
sakala saṁpada pramatharu muntāgi
Amarēśvaraliṅgada āśrayadalli
prasādava koṁbudakke bārā Saṅganabasavaṇṇā.

Hiding the vibhūti of a pure mind
In Truth the basket, here I come:
Come, Saṅgana Basavaṇṇa, together with
The entire congregation of the Saints,
To take prasāda in the hermitage
Of Amarēśvaraliṅga.

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Basavarājadēvara pratyuttara:

Lord Basavarāja's reply thereto:

೩೯

ಅಲ್ಲಾ ಎನಬಾರದು; ಅಹುದೆನಬಾರದು.
ಕೂಡಲಸಂಗನ ಶರಣರ ಸಂಗ
ಕರಗಸದ ಬಾಯಿಧಾರೆಯಂತೆ ಅತಿಬಿರಿದಯ್ಯಾ.

allā enabāradu; ahudenabāradu.
Kūḍalasaṅgana śaraṇara saṅga
karagasada bāyidhāreyante atibiridayyā.

One cannot say
Either I will or no:
The company
Of Kūḍala Saṅga's śaraṇas
Is delicate
As a saw's sharpened edge!

ಇದಕ್ಕೆ ಮಾರಯ್ಯಗಳ ಪ್ರತ್ಯುತ್ತರ:

idakke Mārayyagaḷa pratyuttara:

Mārayya's rejoinder thereto:

೪೦

ಸಮಯಕ್ಕೆ ಬಂದೆಹೆನೆಂದು ಕಂದದೆ, ಬಾರೆನೆಂದು ಕುಂದದೆ,
ಉಭಯದ ಸಂದನಳಿದು ನಿಂದಲ್ಲಿ
ಅಮರೇಶ್ವರಲಿಂಗವು ತಾನೆ.

samayakke bandehenendu kandade, bārenendu kundade,
ubhayada sandanḷidu nindalli,
Amarēśvaraliṅgavu tāne.

If you can stand
Abolishing the gap
Between yes and no,
Not miserable because
You must attend,
Nor yet regretful that you cannot come,
You are Amarēśvaraliṅga Himself!

ಈ ಹೀಗೆಂದು ಮಾರಯ್ಯಗಳು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಬಸವರಾಜದೇವರು ಅಸಂಖ್ಯಾತರು ಸಹಿತ ಮಾರಯ್ಯಗಳ ಮಠಕ್ಕೆ ಪೋಪೆವೆಂದು ಹಾರೈಸಿ ಎದ್ದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Mārayyagaḷu binnaisalu, adakke Basavarājadēvaru asaṅkhyātaru sahita Mārayyagaḷa Maṭhakke pōpevendu hāraisi edda prastāvada vacana:

The vacana which tells how, when Mārayya made this remark, thereupon Lord Basavarāja willingly got up along with the innumerable saints, saying, 'We will go':

೪೧

ಆಕಾಶವ ಮೀಱುವ ತರುಗಿರಿಗಳುಂಟೆ ?
ಪ್ರತಿದೃಷ್ಟಿಯಾಗಿ ಮಾಡಬಲ್ಲಡೆ ಅದೆ ಮಾಟ.
ಕೂಡಲಸಂಗಮದೇವರ ಕೂಡುವ ಕೂಟ !

ākāśava mīṟuva tarugirigaḷuṇṭe ?
pratidṛṣṭiyāgi māḍaballaḍe ade māṭa,
Kūḍalasaṅgamadēvara kūḍuva kūṭa !

Pray, are there trees and hills
That rise above the sky?
That is true doing, if you act
In deference to another's view:
That's a way you can unite
With Lord Kūḍala Saṅgama.

ಈ ಹೀಗೆಂದು ಅಸಂಖ್ಯಾತರು ಮುಖ್ಯವಾಗಿ ಬಸವರಾಜದೇವರು ಏಳಲು. ಆ ಮಾರಯ್ಯಗಳು ಬಿಜಯಂಗೈಸಿ ತಮ್ಮ ಮನೆಯೊಳಿರಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu asaṅkhyātaru mukhyavāgi Basavarājadēvaru ēḷalu, ā Mārayyagaḷu bijayaṁgaisi tamma maneyoḷirisida prastāvada vacana :

The vacana which tells how, when the innumerable saints, Lord Basavarāja chief among them, rose, Mārayya bade them grace his house and led them in:

೪೨

ವಿಶ್ವಮಯ ರೂಪಾಗಿ ಬಂದೆಯಯ್ಯಾ ಭಕ್ತಿಗೆ.
ಎನ್ನ ಮನಕ್ಕೆ ಭಿನ್ನವಲ್ಲದೆ ಸಲೆ ಸಂದ ನಿಲವು
ಅಮರೇಶ್ವರಲಿಂಗಕ್ಕೆ ಕೂಟವಾಯಿತ್ತು.

viśvamaya rūpāgi bandeyayyā bhaktige.
enna manakke bhinnavillade sale sanda nilavu
Amarēśvaraliṅgakke kūṭavāyittu.

For my devotion's sake,
Lord, you have come,
Taking a universal form.

The greatness wedded to my heart
In inseparable unity
Has now become a bond
With Amarēśvaraliṅga.

ಇಂತು ಅಸಂಖ್ಯಾತ ಮಹಾಗಣಂಗಳು ಸಹಿತ ಬಸವರಾಜದೇವರು ಪ್ರಭುದೇವರು ಸಹಿತ ಬಿಜಯಂಗೈಸಿ ತಂದು ಪಾದಾರ್ಚನೆಯಂ ಮಾಡಿ, ಸಿಂಹಾಸನವನಿಕ್ಕಿ, ಶರಣರ ಮನದ ನೇಮಂಗಳಂ ಎಡೆಮಾಡಿ, ಓರೋರ್ವರ ಮನದ ಆಯತ ಪದಾರ್ಥಂಗಳಂ, ಮತ್ತಂ ಮಾಹೇಶ್ವರರ ಇಚ್ಛಾಪದಾರ್ಥಮಂ ಸಲಿಸಲು, ಎಲ್ಲಾ ಗಣಂಗಳು ಷಡುರುಚಿಯ ಲಿಂಗಕ್ಕರ್ಪಿಸಿ ತೃಪ್ತಿವಡೆಯಲು, ಅದಂ ಕಂಡು ಪ್ರಭುದೇವರು ಆಶ್ಚರ್ಯಂಬಟ್ಟು ಬಸವರಾಜದೇವರೊಡನೆ ನಿರೂಪಿಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

intu asaṅkyāta mahāgaṇaṅgaḷu sahita Basavarājadēvaru Prabhudēvaru sahita bijayaṁgaisi tandu pādārcaneyaṁ māḍi, siṁhāsanavanikki, śaraṇara manada nēmaṅgaḷaṁ eḍemāḍi, ōrōrvara manada āyata padārthaṅgaḷaṁ, mattaṁ Māhēśvarara icchāpadārthamaṁ salisalu, ellā, gaṇaṅgaḷu ṣaḍuruciya liṅgakkarpisi tṛptivaḍeyalu, adaṁ kaṇḍu Prabhudēvaru āścaryaṁbaṭṭu Basavarājadēvaroḍane nirūpisuva prastāvada vacana:

The vacana which tells that, when (Mārayya) had led in the śaraṇas along with Lord Basavarāja and Prabhudēva and made obeisance to their feet, set them upon the lion-seat, served each of them according to their heart's vow and placed before them the dishes that were welcome to their tastes and served the Māhēśvaras the choice of their hearts, all the śaraṇas, having offered the six-fold relishes to Liṅga, were well content, and Prabhudēva, seeing it, was struck with wonder and observed to Basavarāja:

೪೩

ಆರಾರ ನೇಮಕ್ಕೆ ಸಂದಿತ್ತು.
ಇಚ್ಛಾಭೋಜನಕ್ಕೆ ಕೃತ್ಯವಾಯಿತ್ತು.
ಮನ ಘನದೊಡಗ ಕಂಡೆಯಾ ಸಂಗನಬಸವಣ್ಣಾ?
ಗುಹೇಶ್ವರಲಿಂಗಕ್ಕೆ ಆಶ್ಚರ್ಯವಾಯಿತ್ತು!

ārāra nēmakke sandittu.
icchābhōjanakke kṛtyavāyittu
mana ghanadodaga kaṇḍeyā Saṅganabasavaṇṇā?
Guhēśvaraliṅgakke āścaryavāyittu!

The service has been
To suit the vow of each,
Fitting the desire
Of each for his food.
Did you mark, Saṅgana Basavaṇṇa,
The large munificence?
A wonder, indeed,
To Guhēśvaraliṅga!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಬಸವರಾಜದೇವರು ನಿಮ್ಮ ಶರಣರು ಬಡವರಲ್ಲ, ಘನಮಹಿಮರೆಂದು ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī higendu Prabhudēvaru nirūpisalu adakke Basavarājadēvaru nimma śaraṇaru baḍavaralla, ghanamahimarendu binnaisuva prastāvada vacana:

The vacana which tells how, when Prabhudēva spoke in this manner, thereupon Lord Basavarāja remarked, 'Your śaraṇas are not poor, they are mighty big':

೪೪

ಮನೆ ನೋಡಾ ಬಡವರು, ಮನ ನೋಡಾ ಸಂಪನ್ನರು!
ಧನ ನೋಡಾ ಬಡವರು, ಘನಮನಸಂಪನ್ನರು!
ಕೂಡಲಸಂಗನ ಶರಣರು ಕರುಳಿಲ್ಲದ ಕಲಿಗಳು! ಆರಿಗೆ ಉಪಮಿಸಬಹುದು?

mane nōḍā baḍavaru, mana nōḍā saṁpannaru!
dhana nōḍā baḍavaru, ghanamanasaṁpannaru!
Kūḍalasaṅgana śaraṇaru karuḷillada kaligaḷu!
ārige upamisabahudu?

Look at their hearths, they are poor:
Look at their hearts, they are rich!
Look at their wealth, they are poor:
But they are richly endowed
With a great heart!
Kūḍala Saṅga's śaraṇas
Are heroes without pluck!
Whom could I
Compare them to?

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು ತೃಪ್ತಿ ವಡೆದೆವೆಂದು ನಿರೂಪಿಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Basavarājadēvaru binnaisalu, adakke Prabhudēvaru tṛptivaḍedevendu nirūpisuva prastāvada vacana:

The vacana which tells how, on Basavaṇṇa saying this, Prabhudēva remarked that he was well content:

೪೫

ಉಭಯದೃಷ್ಟಿ ಇನದೃಷ್ಟಿಯಲ್ಲಿ ಕಾಂಬಂತೆ,
ದಂಪತಿ ಏಕಭಾವವಾಗಿ ನಿಂದಲ್ಲಿ
ಗುಹೇಶ್ವರಲಿಂಗಕ್ಕೆ ಅರ್ಪಿತವಾಯಿತ್ತು ಸಂಗನಬಸವಣ್ಣಾ!

ubhayadṛṣṭi inadṛṣṭiyalli kāṁbante,
daṁpati ēkabhāvavāgi nindalli,
Guhēśvaraliṅgakke arpitavāyittu Saṅganabasavaṇṇā!

When a couple stand with their hearts made one,
As in sun-vision the twin-eyed look,
There's dedication to Guhēśvaraliṅga,
O Saṅgana Basavaṇṇa!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಆ ಮಾರಯ್ಯಗಳು ನಿರಹಂಭಾವದಲ್ಲಿ ನುಡಿವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru nirūpisalu, ā Mārayyagaḷu nirahaṁbhāvadalli nuḍiva prastāvada vacana:

The vacana which tells how, on Prabhudēva saying this, Mārayya spoke in all humility:

೪೬

ತನುವೀವಡೆ ತನುವೆನಗಿಲ್ಲ.
ಮನವೀವಡೆ ಮನವೆನಗಿಲ್ಲ.
ಧನವೀವಡೆ ಧನವೆನಗಿಲ್ಲ.
ಇಂತೀ ತನು ಮನ ಧನ ಸಕಲಸಂಪತ್ತುಳ್ಳ
ನಿಮ್ಮ ಶರಣರ ತಪ್ಪಲಕ್ಕಿಯನಾಯ್ದು ತಂದು
ಎನ್ನೊಡಲ ಹೊರೆವೆನಲ್ಲದೆ,
ಅಮರೇಶ್ವರಲಿಂಗಕ್ಕೆ ನೀಡುವ ಬಯಕೆ ಎನಗಿಲ್ಲ ಸಂಗನಬಸವಣ್ಣಾ.

tanuvīvaḍe tanuvenagilla.
manavīvaḍe manavenagilla.
dhanavīvaḍe dhanavenagilla.
intī tanu mana dhana sakala saṁpattuḷḷa
nimma śaraṇara tappalakkiyanāydu tandu
ennoḍala horevenallade,
Amarēśvaraliṅgakke nīḍuva bayake enagilla
Saṅganabasavaṇṇā.

If body is to be the offering,
No body have I;
If mind is to be the offering,
No mind have I;
If riches is to be the offering,
No wealth have I.
I gather and I bring,
In order to sustain my life,
Scattered rice-grains of Thy śaraṇas
Endowed with all the gifts
Of body, mind and wealth:
I do not aspire to serve
Amarēśvaraliṅga, O Saṅgana Basavaṇṇa!

೪೭

ಮತ್ತಂ,
ಎನಗೆ ಮನೆ ಇಲ್ಲ. ಎನಗೆ ಧನವಿಲ್ಲ.
ಮಾಡುವುದೇನು ? ನೀಡುವುದೇನು ?
ಮನೆ ಧನ ಸಕಲಸಂಪದ ಸೌಖ್ಯವುಳ್ಳ
ನಿಮ್ಮ ಶರಣರ ತಪ್ಪಲಕ್ಕಿಯನಾಯ್ದು ತಂದು.
ಎನ್ನೊಡಲ ಹೊರೆವೆನಾಗಿ,
ಅಮರೇಶ್ವರಲಿಂಗಕ್ಕೆ ನೀಡುವ ಬಯಕೆ ಎನಗಿಲ್ಲ ಸಂಗನಬಸವಣ್ಣಾ.

mattaṁ,
enage mane illa. enage dhanavilla.
māḍuvudēnu? nīḍuvudēnu?
mane dhana sakalasaṁpada soukhyavuḷḷa
nimma śaraṇara tappalakkiyanāydu tandu,
ennoḍala horevenāgi,
Amarēśvaraliṅgakke nīḍuva bayake enagilla Saṅganabasavaṇṇā.

Again:

I have no house or wealth:
What should I do? what serve?
I gather and I bring,
In order to sustain my life,
Scattered rice-grains of Thy śaraṇas,
Who have the luck to be endued
With house and wealth and everything.
I do not aspire to serve
Amarēśvaraliṅga, O Saṅgana Basavaṇṇa!

ಈ ಹೀಗೆಂದು ಆಯ್ದಕ್ಕಿಯ ಮಾರಯ್ಯಗಳು ನಿರಹಂಭಾವದಿಂದ ನುಡಿಯುತ್ತಿರೆ, ಬಸವರಾಜದೇವರು ಆ ಮಾರಯ್ಯಗಳು ವಿಭೂತಿಯಂ ಸಂಬಂಧಿಸುವಲ್ಲಿ ಸಂಕಲ್ಪಿಸಿದೆನಲಾ ಎಂದು ಅನುತಾಪಂಬಟ್ಟ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Aydakkiya Mārayyagaḷu nirahaṁbhāvadinda nuḍiyuttire, Basavarājadēvaru ā Mārayyagaḷu vibhūtiyaṁ saṁbandhisuvalli saṅkalpisidenalā endu anutāpaṁbaṭṭa prastāvada vacana:

The vacana which tells how, when Āydakki Mārayya thus humbly spoke, Lord Basavarāja remorsefully remarked, "Alas that, on Mārayya presenting me the holy ash, I should have doubted":

೪೮

ನಾ ನಡೆವುದೆಲ್ಲಾ ಅನಾಚಾರ. ನಾ ನುಡಿವುದೆಲ್ಲಾ ಅವಿಚಾರ.
ನಡೆನುಡಿ ಶುದ್ಧವಿಲ್ಲದ ಅಪವಿತ್ರನ ತಂದು,
ನಿಮ್ಮೊಕ್ಕುದನಿಕ್ಕಿ ಸಲಹಿದಿರಾಗಿ
ಎನಗಿನ್ನಾವ ಭಯವೂ ಇಲ್ಲ.
ಕೂಡಲಸಂಗಮದೇವರು ಸಾಕ್ಷಿಯಾಗಿ,
ಆಯ್ದಕ್ಕಿಯ ಮಾರಯ್ಯನ ಮನೆಯ ಮಗ ನಾನು.

nā naḍevudellā anācāra. nā nuḍivudellā avicāra.
naḍenuḍi śuddhavillada apavitrana tandu,
nimmokkudanikki salahidirāgi
enaginnāva bhayavū illa.
Kūḍalasaṅgamadēvaru sākṣiyāgi,
Āydakkiya Mārayyana maneya maga nānu.

All that I do is wrong;
All that I say is thoughtless speech.
Since you have brought and fed me with your grace,
An unclean unholy thing
In act and speech,
I have, henceforth, no fear:
Lord Kūḍala Saṅgama is witness, I'm
Āydakki Mārayya's household slave!

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ನುಡಿಯಲು, ಆ ಮಾರಯ್ಯಗಳು ಬಸವರಾಜ ದೇವರ ಸ್ತುತಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Basavarājadēvaru nuḍiyalu, ā Mārayyagaḷu Basavarājadēvara stutisida prasṭāvada vacana:

The vacana which tells how, when Lord Basavarāja spoke thus, Mārayya praised Lord Basavarāja:

೪೯

ಹಮ್ಮು ಬಿಮ್ಮಳಿದ ಅನವರತ ಶಿವ ನೀನು!
ಎನ್ನ ಕರಸ್ಥಲದ ಕಳೆ ನೀನು!
ಎನ್ನ ಮನೋಮಧ್ಯದ ಸ್ವಯಂಜ್ಯೋತಿ ನೀನು!
ಅಮರೇಶ್ವರಲಿಂಗದ ಅನುವಿನ ಕಳೆ ನೀನು ಸಂಗನಬಸವಣ್ಣಾ!!

hammu bimmaḷida anavarata śiva nīnu!
enna karasthalada kaḷe nīnu!
enna manōmadhyada svayṁjyōti nīnu!
Amarēśvaraliṅgada anuvina kaḷe nīnu Saṅganabasavaṇṇā!!

Thou art the constant Śiva, purged
Of all conceited pride!
Thou art the lustre on my palm!
Thou art the self-resplendent light
Within the centre of my heart!
Thou art, O Saṅgana Basavaṇṇa,
The light of lovelinesss
Of Amarēśvaraliṅga!

ಮತ್ತಂ ಆ ಮಾರಯ್ಯಗಳು ತಮ್ಮ ಕಟ್ಟಿನ ನೇಮದ ನಿಷ್ಠೆ. ಬಸವಣ್ಣಾ ನೀನೆ ಎಂಬುದ ಮಡಿವಾಳ ಮಾಚಿತಂದೆಗಳೆ ಬಲ್ಲರೆಂದು ಬಿನ್ನೈಸುವ ಪ್ರಸಾದದ ವಚನ:

mattaṁ ā Mārayyagaḷu tamm kaṭṭina nēmada niṣṭhe, Basavaṇṇā nīne eṁbuda Maḍivāḷa Mācitandegaḷe ballarendu binnaisuva prastāvada vacana :

Again, the vacana which tells how Mārayya remarks that Father Maḍivāḷayya well knows that Basavaṇṇa is himself the faith behind his strict vow:

೫೦

ಭಕ್ತರ ಭಾವದಲ್ಲಿ ಸುಳಿವ ಸುಳುಹು,
ವಿರಕ್ತರ ಜ್ಞಾನದಲ್ಲಿ ಹೊಳೆವ ಕಳೆಯು ನೀನೆಯಯ್ಯಾ !
ಸೂರ್ಯನ ಬೆಳಗಿನೊಳಗೆ ಸಚರಾಚರ ಪ್ರಾಣಿಗಳು ಸುಳಿವಂತೆ,
ನಮ್ಮ ಕಟ್ಟಿನ ನೇಮದ ನಿಷ್ಠೆ ನೀನೆಯಯ್ಯಾ.
ಅಮರೇಶ್ವರಲಿಂಗದ ಒಡಲು ಸಂಗನಬಸವಣ್ಣನೆಂಬುದನು
ಮಡಿವಾಳ ಮಾಚಿತಂದೆಗಳೆ ಬಲ್ಲರು ಕಾಣಾ ಸಂಗನಬಸವಣ್ಣಾ.

bhaktara bhāvadalli suḷiva suḷuhu,
viraktara jñānadalli hoḷeva kaḷeyu nīneyayyā!
sūryana beḷaginoḷage sacarācara prāṇigaḷu suḷivante,
namma kaṭṭina nēmada niṣṭhe nīneyayyā.
Amarēśvaraliṅgada oḍalu Saṅganabasavaṇṇaneṁbudanu
Maḍivāḷa mācitandegaḷe ballaru kāṇā Saṇganabasavaṇṇā.

You are the throb that flickers in
The bhakta's heart!
You are the light that glows
In the ascetic's illumined mind!
As creatures, those that move and do not move,
Live in the splendour of the sun,
You are the faith behind
Our constant vows.
Look, Father Maḍivāḷa Mācayya knows,
O Saṅgana Basavaṇṇa, that you are
Amarēśvaraliṅga's body itself !

ಮತ್ತಂ ಆ ಮಾರಯ್ಯಗಳು ಬಸವರಾಜದೇವರ ಸ್ತೋತ್ರಮಂ ಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

mattaṁ ā Māraryyagaḷu Basavarājadēvara stōtramaṁ māḍuva prastāvada vacana:

Again, the vacana which tells how Mārayya sang the praises of Lord Basavarāja:

೫೧

ಮನದಲ್ಲಿ ಹುಟ್ಟಿದ ಅಱಿವು ಮಾಡುವ ಮಾಟದಲ್ಲಿ ಕಾಣಬಹುದು.
ಶರಣರ ಸಂಗಕ್ಕೆಳಸಿದ ಚಿತ್ತವ ಅನುಭಾವದಲ್ಲಿ ಕಾಣಬಹುದು.
ಒಳಹೊಱಗೆ ತೆಱಹಿಲ್ಲದ ಕೂಟ ನಿನ್ನದು.
ಅಮರೇಶ್ವರಲಿಂಗದಲ್ಲಿ
ಸಂಗನಬಸವಣ್ಣಾ ನಿನ್ನ ಪಾದಕ್ಕೆ ನಮೋ ನಮೋ ಎಂಬೆನು.

manadalli huṭṭida aṟivu māḍuva māṭadalli kāṇabahudu.
śaraṇara saṅgakkeḷasida cittava anubhāvadalli kāṇabahudu.
oḷahoṟage teṟahillada kūṭa ninnadu.
Amarēśvaraliṅgadalli
Saṅganabasavaṇṇā ninna pādakke namō namō eṁbenu.

The wisdom born within the mind
Is possible to see
In actions being done.
The heart attracted to the śaraṇas
Is possible to see
In mystical experience.
Within, without, Thine is
The indivisible union.
In Amarēśvaraliṅga, O Saṅgana Basavaṇṇa,
I say Hail, O hail!
Unto Thy feet.

೫೨

ಮತ್ತಂ,
ಅಮೃತದ ಸವಿ ಸ್ವಾದಿಸುವರಿಗಲ್ಲದೆ,
ಅಮೃತ ತನ್ನ ತಾ ಸ್ವಾದಿಸದ ಪರಿಯಂತೆ,
ನಿತ್ಯ ತೃಪ್ತಂಗೆ ಆಪ್ಯಾಯನ ಉಂಟೆ ?

ಏಳುನೂಱೆಪ್ಪತ್ತಮರಗಣಂಗಳ ಕಟ್ಟಳೆಯ ನೇಮದ ಕಟ್ಟು ನಿನ್ನದು.
ನಿನಗೆ ಭಾವ ನಿರ್ಭಾವವೆಂಬುದುಂಟೆ ?
ಅಮರೇಶ್ವರಲಿಂಗದಲ್ಲಿ
ಸಂಗನಬಸವಣ್ಣಾ, ನಿನ್ನ ಪಾದಕ್ಕೆ ನಮೋ ನಮೋ ಎಂಬೆನು.

mattaṁ,

amṛtada savi svādisuvarigallade,
amṛta tanna tā svādisada pariyante,
nitya tṛptaṅge āpyāyana uṇṭe?
ēḷunūṟeppattamaragaṇaṅgaḷa kaṭṭaḷeya nēmada kaṭṭu ninnadu.
ninage bhāva nirbhāvaveṁbuduṇṭe?
Amarēśvaraliṅgadalli
Saṅganabasavaṇṇā, ninna pādakke namō namō eṁbenu.

Again:

The sweetness of ambrosia
Is to the taster sweet, not to itself:
Is any food for one
Who is eternally content?
Thine is the pledge to keep
The rigorous vows
Of seven and seventy hundred immortal saints.
Is there for thee
Or will or will-lessness?
In Amarēśvaraliṅga, O Saṅgana Basavaṇṇa,
I say Hail, O hail!
Unto thy feet.

ಈ ಹೀಗೆಂದು ಸ್ತೋತ್ರಮಂ ಮಾಡಿದ ತದನಂತರದಲ್ಲಿ ಆ ಮಾರಯ್ಯಗಳು ತಮ್ಮ ಭಕ್ತಿ ಪ್ರಕಟವಾಯಿತ್ತೆಂದು ತಮ್ಮ ಲಿಂಗದಲ್ಲಿ ಐಕ್ಯವಾದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu stōtramaṁ māḍida tadanantaradalli ā Mārayyagaḷu tamma bhakti prakaṭavāyittendu tamma liṅgadalli aikyavāda prastāvada vacana:

The vacana which tells how, after singing these praises, Mārayya attains consubstantial union with Liṅga as his devotion becomes manifest:

೫೩

ಚಂದ್ರಕಾಂತದ ಶಿಲೆಯಲ್ಲಿ ಬಿಂದುವಡಗಿದಂತೆ,
ಗೋವುಗಳಲ್ಲಿ ಗೋರೋಜನ ರಂಜಿಸುವಂತೆ,
ಶಿಲೆಕಾಷ್ಠಂಗಳಲ್ಲಿ ಅನಲನಡಗಿಪ್ಪಂತೆ,
ಸತ್ಯರ ಹೃದಯದಲ್ಲಿ ಮೌಕ್ತಿಕದ ಉದಕದಂತೆ
ಭಾವವಿಲ್ಲದೆ ಅಡಗಿದೆ ಅಮರೇಶ್ವರಲಿಂಗದಲ್ಲಿ !

candrakāntada śileyalli binduvaḍagidante,
gōvugaḷalli gōrōjana rañjisuvante,
śilekāṣṭaṅgaḷalli analanaḍagippante,
satyara hṛdayadalli mouktikada udakadante
bhāvavillade aḍagide Amarēśvaraliṅgadalli !

As dew-drop hides in the moonstone,
As gall-pigment hides in the cow,
As fire is hid in wood and stone,
As water in the pearl,
So am I hid in good men's hearts,
Devoid of will, in Amarēśvaraliṅga.

ಇಂತು ಆಯ್ದಕ್ಕಿಯ ಮಾರಯ್ಯಗಳು ತಮ್ಮ ಲಿಂಗದಲ್ಲಿ ನಿರವಯವನೈದಲು, ಆ ಮಾರಯ್ಯಗಳ ಸತಿ ತಮ್ಮ ಪತಿಯೊಡನೆ ಲಿಂಗೈಕ್ಯವಾದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Āydakkiya Mārayyagaḷu tamma liṅgadalli niravayanaidalu, ā Mārayyagaḷa sati tamma patiyoḍane liṅgaikyavāda prastāvada vacana :

The vacana which tells how, when Āydakki had thus attained the formless state, his wife attained integral union with Liṅga along with her husband:

೫೪

ಪ್ರಭುದೇವರು ಬಸವಣ್ಣ ಮೊದಲಾದ ಸಕಲಪ್ರಮಥಗಣಂಗಳು,
ನೇಮನಿತ್ಯದ ಜಂಗಮಲಿಂಗ ಮುಂತಾದ ಸರ್ವಸಮೂಹಕ್ಕೆ
ತ್ರಿಕರಣಶುದ್ಧವಾಗಿ, ಭಾವದ ಭ್ರಮೆಯಡಗಿ,
ಜೀವವಿಕಾರ ನಿಂದು, ಮಾಡುವ ಮಾಟದ ಸಮಯದಿಂದವೆ
ಮಾರಯ್ಯಪ್ರಿಯ ಅಮರೇಶ್ವರಲಿಂಗದಲ್ಲಿಯೆ ಐಕ್ಯ !

Prabhudēvaru Basavaṇṇa modalāda sakala pramathagaṇaṅgaḷu,
nēmanityada jaṅgamaliṅga muntāda sarvasamūhakke
trikaraṇaśuhdhavāgi, bhāvada bhrameyaḍagi,
jīvavikāra nindu, māḍuva māṭada samayadindave
Mārayyapriya Amarēśvaraliṅgadalliye aikya!

The absorption in Mārayyapriya Amarēśvaraliṅga,
Thro' faith in service to be done,
After the triple purification,
After the shedding of the will's delusion,
After suspension of the soul's error,
Unto the entire assembly, comprised
Of Prabhudēva, Basavaṇṇa, and all
The saints and Jaṅgamaliṅgas
With their observances and vows.

ಇಂತೀ ಶ್ರೀಮತ್‌ಸಕಲಗಣ ಪುರಾತನರೊಳ್ ಪ್ರಭುದೇವರು
ಮಹಾನುಭಾವಸದ್ಗೋಷ್ಠಿಯಂ ಮಾಡಿದ ಶೂನ್ಯಸಂಪಾದನೆಯೊಳ್
ಆಯ್ದಕ್ಕಿಯ ಮಾರಯ್ಯಗಳ ಸಂಪಾದನೆಗಂ
ದ್ವಾದಶೋಪದೇಶಂ ಸಮಾಪ್ತಂ
ಅಂತು ವಚನ ೮೩೮ಕ್ಕಂ ಮಂಗಳಮಹಾ
ಶ್ರೀ

intī śrīmatsakalagaṇa purātanaroḷ Prabhudēvaru
mahānubhāvasadgōṣṭhiyaṁ māḍida Śūnyasaṁpādaneyoḷ
Āydakkiya Mārayyagaḷa saṁpādanegaṁ
dvādaśōpadēśaṁ samāptaṁ
antu vacana 838kkaṁ maṅgaḷamahā
śrī

Thus ends
the twelfth of the mystic discourses
of the *Śūnyasaṁpādane*
—chapter on Āydakki Mārayya—
held by Prabhu with the venerable Saints.

Thus it ends auspiciously with Vacana No. 838.

XIII

MŌḶIGEYA MĀRAYYA

We get accounts of Mōḷige Mārayya's life in a number of Vīraśaiva Purāṇas. Research has been able to dig out only one work wholly dedicated to his life: 'Mōḷigeyyana purāṇa', by Gouravāṅka, who lived about the middle of the sixteenth century. The work is in the *sāṅgatya* metre and contains about a thousand verses. However, we cannot entirely depend upon it for a true historical account of Mōḷigeya Mārayya, or Mōḷigayya.

On the other hand, from Pālkurike Sōmanātha, who flourished in the latter part of the twelfth century, right down to the present century, Mōḷigayya's life has attracted writers who are at once artistic and devout.

Mōḷigeya Mārayya's life may be divided in two parts: his earlier life in Kashmir, and his later life in Kalyāṇa. Gouravāṅka tells us that he was the son of King Bhāḷalōcana, a ruling prince of Kashmir, and that his original name was Mahādēvarāya. He was born as the fruit of Bhāḷalōcana's devotion for Lord Śiva. He was well educated and was endowed with many virtues, among them modesty, generosity, and valour. Above all, he was by nature extremely pious. He had perhaps a sister, named Nijadēvi, but better known as Bontādēvi, or Bentalādēvi.[1] When prince Mahādēva came of age, he was married to one Mahādēvi, or Gaṅgādēvi.[2] After his father's death he ruled the kingdom and led a prince's life. But his heart had long been fixed on the Divine. Every day he worshipped his Liṅga and fed the Jaṅgamas in thousands.

History does not tell us the exact reasons for Mahādēvarāya's journey to Kalyāṇa; so the interesting account given in some of the purāṇas should suffice. Mahādēvarāya, it is told, had with him some six or twelve thousand Jaṅgamas,[3] whom he daily worshipped and fed. When Basavaṇṇa stole them away to Kalyāṇa,

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1. SSC. Pt. II, pp. 225-226; MMV. Inter. pp. 81-83 and SSC. (W). pp. 1-5.
2. SL. Ch. VIII, p. 188; BKSR, Pt. I, p. 341; MP. Ch. V, p. 174 and MMV. Intr. pp. 81-82.
3. SL. Ch. VIII, p. 187; MP. Ch. I, p. I and MMV. Intr. p. 85.

the King, infuriated, tried to get them back even if it meant the death of Basavaṇṇa. But he was soon convinced of Basavaṇṇa's greatness and, renouncing his throne, followed his Jaṅgamas to Kalyāṇa.[1]

There is another story told about him, by Gouravāṅka, which illustrates the importance of Jaṅgama and his prasāda.

An angel (Gandharva), Kētaki by name, objected to offering the prasāda of Jaṅgama to the Liṅga, for which he was cursed to be born on earth as a pig. When he implored Lord Śiva for forgiveness, Lord Śiva, taking pity on him, assured him that, even though the curse could not be withdrawn, he would come back to Heaven by eating the crumbs of prasāda come from a Jaṅgama.

He was born as a pig in the house of a huntsman. One day, while wandering for food on the banks of a river, he ate crumbs left over unwittingly by a Jaṅgama. As a result he was turned into a *paruṣāṅgi*, that is, his body became alchemised. Mistaking this change in the colour of the body, the huntsman branded it with a plate of iron (kuḍa). To his great surprise, the iron plate was turned into gold. He repeated the experiment, but the result was the same. King Mahādēva came to know of this wonderful miracle. The pig was brought before him. The experiments were repeated on the pig. The whole of the royal court was struck with awe and wonder. But the pig succumbed to the repeated branding, and out of its dead body arose the angel, told his story, sang the glory of Jaṅgama and Prasāda and flew away to Heaven.[2]

A third story: an incident brought home to him the importance of Kāyaka and, through it the specific character of the Kriya-yōga inculcated by Basavaṇṇa.

One day, a brother of King Mahādēva's guru, just returned from Kalyāṇa, came to the King. As a token of his devotion, the King offered him rich presents, but they were not accepted. He was told that only things earned by one's labour would be acceptable. Mahādēva went in disguise, did manual work at some smithy, and, bringing with him a small lump of iron,

1. KKC. Vol. I, pp. 190-191 and Ref. Mōḷigayyana Purāṇa for details.
2. MMV. Intr. p. 60.

offered it to his guest. After some time, he came to know that the lump of iron had been turned into gold.[1]

Mahādēvarāya, having renounced his kingdom in favour of his son Liṅgarati, or Liṅgārati, left his capital Māṇḍavyapura and, with his queen Mahādēvi, who refused to stay behind, made for Kalyāṇa.

From Kashmir to Kalyāṇa it was a journey of thousands of miles. But the royal couple braved all the hardships of the way and after many months arrived at their destination.

Mahādēvarāya changed his name to Mārayya and his wife was now known as Mahādēviyamma. Because he adopted the vocation of faggot-seller, he became known as Mōḷigeya Mārayya, or Mōḷige Mārayya, or simply Mōḷigayya. He had no belongings of his own. Every morning he would go to the forest, cut wood, tie up the faggots into a big bundle, and carry it on his head home. He sold the faggots for a price in strict accordance with the spirit of true and honest labour (*satyaśuddhakāyaka*). Whatever he realised he spent for the service of the Bhaktas and Jaṅgamas. His wife Mahādēviyamma was to him the perfect helpmate and companion; and one could imagine them spending their evenings in discussions pertaining to the Life Divine. Occasionally, Mārayya would go to the Anubhava Maṇṭapa, to enjoy the company of the śaraṇas and participate in their discussions. This former king, now a poor labourer by choice and completely dedicated to the śaraṇa way of life, must have had a halo about his personality. Naturally, he was a prominent figure in the śaraṇa Assembly.

There is a story that some of the Jaṅgamas, after feasting at Basavaṇṇa's palace, would sometimes visit Mārayya's house and, tasting his porridge made of rice or jawar, thought that the choice courses at Basavaṇṇa's palace could not compare with this simple dish. The number of Mōḷigayya's guests increased day by day. Unable to contain themselves, they would report it to Basavarāja himself, commiserating with Mārayya's hard lot. Basavaṇṇa was deeply moved.

One day, at 10 or 11 in the morning, Basavaṇṇa, in the guise of an ordinary bhakta, came to Mōḷigayya's cottage. Bowing to the house in reverence, he entered it and requested Mahādēvi-

1. MMV. pp. 60-61.

yamma to give him his meal as he was very hungry. After he had finished his Liṅga worship, he was served the same famous porridge. Basavaṇṇa's joy knew no bounds. The food was more than delicious, it was overfilled with the spirit of Bhakti. He thanked himself for having been able to get 'the gift of Grace' (Prasāda) from this lady-saint and left; but not before he had left behind reticules full of gold in some inconspicuous place.

Mārayya came home with his bundle of faggots at midday. He was, after his bath, starting his Liṅga worship when, to his great surprise, he saw the reticules with the gold coins glittering behind the *majjanaśāle*.[1] He asked his wife; she knew nothing about them; she simply related the story of a stranger who had taken his food and gone away. Mārayya was in a rage. His sense of Kāyaka and Dāsōha was offended. He instantly guessed that the offender must be Basavaṇṇa and none else. He gave away the two reticules to two Jaṅgamas. He told his wife he would bring all of Basavaṇṇa's Jaṅgamas for a meal; and going straight to Basavaṇṇa's palace, he brought them along. Mahādēviyamma fed them to their hearts' content. Mārayya then sprinkled the water that had washed the holy feet of the Jaṅgamas over the faggots lying in front of his house. They were turned into sticks of gold. He gave each Jaṅgama a gold stick. Instead of going to their Maṭha, they came straight to Basavaṇṇa, who at once guessed what had happened. His imagination staggered; he could hardly believe his eyes. He realised his folly in daring to commiserate with this great saint's poverty. His eyes were bedimmed with tears. With Cennabasavaṇṇa and Haḍapada Appaṇṇa, he hastened to Mārayya's abode and fell at his feet, and, pouring out his heart before him, besought his forgiveness. He could not understand his own mind, which had impelled him to such an act. Was it not folly to think that a śaraṇa could suffer from poverty? Is not a śaraṇa, living in tune with the Infinite and doing his Kāyaka, master of infinite wealth?

Mārayya would not be easily conciliated. He could not endure the thought that any one could dare to help him with money. Had he renounced his kingdom in vain? Cennabasavaṇṇa intervened. He was sorry for what Basavaṇṇa had done. Could

1. The basin over which the Iṣṭaliṅga is washed.

he have forgotten the wisdom brought home to him by Āydakki Lakkamma: that a *king is poor*, and never a bhakta?

> Must one, O Father Liṅga, introduce
> Into the house of one
> Who is a glorious Liṅga-wearer,
> A wanton bandied around the world,
> A drudge in the household of eighteen castes,
> A traitor to Śiva?

Mārayya expressed his great concern for Basavaṇṇa. He wondered how a bhakta of his stature could so forget himself and slip. Basavaṇṇa was completely humbled. He confessed his mistake. He completly surrendered himself to the great śaraṇa. His act of folly, however, led to egoless devotion (nirahaṁbhāva bhakti) by the unseen touch of Mārayya's unshakable faith in Kāyaka and Dāsōha. Mārayya, seemingly hard-hearted, was overflowing with love and admiration for Basavaṇṇa (See V. 16). He hated the sin, but profoundly loved the 'sinner'. Needless to say, there was complete reconciliation.

Mārayya led the rigorous life of a śaraṇa. There is enough internal evidence to show that Mārayya and Mahādēviyamma spent their time in high spiritual discussions and discipline. Their humble cottage was a miniature Anubhava Maṇṭapa. There is no historical record to show where this couple breathed their last. While some accounts place their end at Kalyāṇa itself,[1] others say it was at Uḷuve.[2] Others indicate a spot about ten miles from Kalyāṇa, on the way to Humanābāda.[3] Scholars have further pointed out that there is a cave bearing the name of Mōḷigeya Mārayya and also a big tree which, according to tradition, has grown out of the bundle of faggots Mārayya had left.[4] Anyway, there seems to be no doubt that Mārayya and his wife lived up to quite a ripe old age.[5] It seems equally certain that they survived the catastrophe at Kalyāṇa.

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1. There is a definite implication in this Saṁpādane itself to this effect.
2. MMV. Intr. p. 97; Ref. also KLV.; SL. and SV.
3. SSC. Pt. II, p. 229.
4. MMV. Intr. pp. 97-98.
5. Mārayya, according to his own statement, lived up to more than quite a ripe old age: a hundred and twenty years. (MMV. V. 160, p. 38.)

When a place is lost and being sacked,
It's every one for himself!
Basavaṇṇa at Saṅgama, at Uḷuve
Cennabasavaṇṇa, Prabhu at the Plantain-grove,
The rest of the saints have attained,
Each at his chosen spot, salvation's goal.
Show me a path,
Niḥkaḷaṅkamallikārjuna!

Before we close this account of Mārayya's life it is necessary to mention the magnificent role Mahādēviyamma played in shaping the spiritual life of this great and glorious śaraṇa. A close study of Mahādēviyamma's personality reveals that hers was a greater, more sublime and even more powerful personality than her lord's. The latter part of the Saṁpādane makes it clear that it was she who helped Mārayya in a spiritual crisis.

Research has so far been able to bring to light 809 vacanas of Mārayya and 69 vacanas of Mahādēviyamma.[1]

1. MMV.

INTRODUCTION

to the

SAṀPĀDANE OF MŌḶIGEYA MĀRAYYA

Renunciation of the less for the greater and nobler, of the lower for the higher and vaster is a sure sign of progress. Just as prince Goutama abandoned his kingdom, his queen, his new-born babe in search of the Truth which could unveil to him the dark mystery of life, even so did King Mahādēva renounce his kingdom, his young son and all his wealth to live the life of a śaraṇa which, he was convinced, was the only solution for the riddle of life and the one and only way to the Absolute. He permitted his wife to come with him to Kalyāṇa only after he was perfectly satisfied that she was completely ripe.

It is difficult to understand how King Mahādēva, known as Mōḷigeya Mārayya at Kalyāṇa, stood the strain of a wood-cutter's life; how, though well advanced in years when he came to Kalyāṇa, he adjusted himself to his new vocation. It must be that the search for the Divine, its realisation and practice, outweighed all the hardship.

Against this background the Chapter on Mōḷigeyya opens. When Basavaṇṇa came to know of the hard life he was leading, he was deeply touched. He could not bear the idea that one who had been a king should do the hard life of a faggot-seller. The placing of two reticules of gold to help Mārayya put Basavaṇṇa's bhakti to a severe trial. Since Mārayya was a Dāsōhi in the truest sense of the term, he was completely upset by Basavaṇṇa's action. Just as Lakkamma proved to the world the worth and potency of Kāyaka, so Mārayya proved to Basavaṇṇa and others that a bhakta engaged in Kāyaka never needs outside help. A God-lover can have no need or desire, and much less seek for help or sympathy. If need should arise, it is the duty of the Divine to see that it is satisfied. Hence the śaraṇa dictum: a devotee is one who does not ask even God for this or for that; nor is God

one who waits for requests (bēḍuvāta bhaktanalla; bēḍisikoṁbāta dēvanalla). Even if something does come unasked, a true bhakta will not touch it.

Basavaṇṇa comes along with Cennabasavaṇṇa and others to Mōḷigayya's house to apologise for his foolish and ignorant action. And out of the discussion between Mārayya, Basavaṇṇa, Cennabasavaṇṇa and others there emerges the true idea of Sadbhakti. Mārayya makes it clear that bhakti should never be done for applause or admiration. He would really be a thief in the guise of a gentleman, stealing name and fame and such other vanities. He brutally points out that devotion done in half light and half darkness does not reach its end, and that pride of wealth and 'glow of self' or egoism are cankers that eat into the heart of devotion. And this, unless absolutely pure, devoid of desire or gain, will never be accepted by the Master of Devotion.

Basavaṇṇa admits his fault and, in the meanwhile, Cennabasavaṇṇa condemns Basavaṇṇa's action. He is aware of the infinite powers latent in Kāyaka. He knows that Mārayya is no ordinary śaraṇa and that his Kāyaka is done in the utmost sincerity (V. 10).

For money is but a 'wanton' and a 'drudge' when earned otherwise than by hard and honest labour. Here it is interesting to note that Cennappa in his *Śaraṇa Līlāmṛta* tells us that Mārayya, returning from the woods with his big bundle on his head, feels a foul smell inside his house: it was the reticules of gold that stank! and yet "Money has no smell"—says the Latin proverb.

All this drives home to Basavaṇṇa the magnificence of Mārayya's personality, his absolute freedom from greed, desire or fear. He now appreciates Mārayya's philosophy of dedicated labour, service and devotion, and overflows with humility:

Would I be a bhakta if I gave away
My wealth, my life, my pride? Oh, no!
The Primal Rudra's daughter is
The Primal Force; Viṣṇu her son;
And Lakṣmi, Viṣṇu's spouse...
Would I be a bhakta if I gave away
This handmaid of a handmaid's maid?

Oh, no! Great God, lord of my heart,
Only by offering Thy heart to Thee,
Shall I be pure;
That's so, Kūḍala Saṅgama Lord!

Indeed, true love and devotion not only dedicates the fruits of labour and, yea, all desire for fruit, but makes a complete surrender of the sense of ego. As a matter of fact, when there is no 'I' the question of desire and its fruits does not arise at all. This in the śaraṇa terminology is known as Sahaja māṭa.

Mārayya, living to quite a ripe age, feels that his mission in life is completed. The great śaraṇas have already gone before him. His words 'How long shall I keep up for you this mission of a mortal man?' clearly indicate Mārayya's yearning for union with the Divine.

His wife Mahādēviyamma is surprised to hear such words slipping from her husband. To whom are you addressing these words? she asks. Is it to God? Is he different from you? Are you not already one with the Divine? Are you asking for wages in return for your love and service? Because you turned faggots into gold staves, do you think you can work another miracle and attain to union with God? "Why should you look for a lamp, being yourself the self-shining light?" Her main contention is that the Divine is not seated somewhere in Kailāsa. You cannot cry out to Him who is the heart of your heart and soul of your soul. You are 'He' and 'He' you. It is the heart of your heart, which knows no outside or inside, that is come to your palm.

Mahādēviyamma wakes up her husband to the essentials of the śaraṇa way. All the movements of a śaraṇa are rooted in non-duality. When this has been attained, there is no need to hanker after further union. If you wish to be united with Liṅga now as if you had been apart, she asks, were you not in Liṅga before? The idea of Heaven (Kailāsa) is there because one thinks one has a body. One desires to be united with God because of the delusion of having a soul apart. When these delusions are removed, the idea of Heaven and of Union vanishes. Here she gives the analogy of conjugal union, which demands the stripping of all robes, ornaments and so on which come in the way.

Why, Sir, this sense of twain
Within your wisdom, that you should want
To join the Other?
When a grove of camphor burns in fire,
Can you detect charcoal and ash?
Do realise your heart unto yourself;
Do realise how you dispelled
My shyness when we came together.

Mārayya acknowledges the wisdom of his wife and becomes one with his own Self, and then Mahādēviyamma too, through him, with the Absolute, mingled as she was with the lord of her heart.

A comparison between the life of this couple and that of Āydakki Mārayya and Lakkamma would be an interesting and fruitful study.

Mōḷigeya Mārayya's name is also mentioned in the *Ganasahaśranāmāvaḷi* of Paṇḍitārādhya, which bears witness to his outstanding personality.[1]

1. GRC. Ch. IX, Ver. 51, p. 180.

ತ್ರಯೋದಶೋಪದೇಶ

ಮೋಳಿಗಯ್ಯಗಳ ಸಂಪಾದನೆ

ಹೊನ್ನ ಜಾಳಿಗೆಯೆರಡ ಬಸ
ವಣ್ಣಂ ನಿರ್ಧನಿಕರೆಂದು ಇರಿಸಲ್ ಮಾರ
ಯ್ಯಂ ನಗುತ ಜಱೆದು ಚರಕಂ
ಸ್ವರ್ಣದ ದಂಡಗಳನಿತ್ತುದೆಂತೆನೆ ಪೇಳ್ವೆಂ

TRAYŌDAŚŌPADĒŚA

Mōḷigayyagaḷa Saṁpādane

honna jāḷigeyeraḍa Basa
vaṇṇaṁ nirdhanikarendu irisal Māra
yyaṁ naguta jaṟedu carakaṁ
svarṇada daṇḍagaḷanittudentene pēḷveṁ

THE THIRTEENTH LESSON

SAṀPĀDANE OF MŌḶIGAYYA

I tell how, when Basavaṇṇa,
Assuming him to be penniless,
Placed two reticules of gold,
Mārayya, smiling in mockery,
Gave gold sticks to the Jaṅgamas.

ಅದೆಂತೆಂದೊಡಾ ಆಯ್ದಕ್ಕಿಯ ಮಾರಯ್ಯಗಳೂ ಅವರ ಸತಿಯೂ ಲಿಂಗೈಕ್ಯ ವಾಗಲು, ಅವರ ಲಿಂಗೈಕ್ಯದ ಪರಮಸೌಖ್ಯವನು ಕಂಡು ಎಲ್ಲಾ ಗಣಂಗಳು ಸಂತೋಷಂ ಬಟ್ಟು ಬಸವರಾಜದೇವರ ಮಹಾಮನೆಗೆಯ್ದಿ, ಬಸವಣ್ಣ ಚೆನ್ನಬಸವಣ್ಣ ಪ್ರಭು ದೇವರು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಅಪ್ಪಣ್ಣಗಳು ಸೊಡ್ಡಳ ಬಾಚರಸರು ಮೊದಲಾದ ಅಸಂಖ್ಯಾತ ಪ್ರಮಥಗಣಂಗಳೆಲ್ಲರು ಷಡುಸ್ಥಲ ಸ್ವರೂಪನಿರ್ಣಯ ಪ್ರಸಂಗ ಪರಿಣಾ ಮದ ಪರಮಾನಂದ ಪರಮಾಮೃತ ಶರಧಿಯೊಳಗೋಲಾಡುತ್ತಂ ಇರಲು, ಇತ್ತ ಮತ್ತೋರ್ವ ಮೋಳಿಗೆ ಮಾರಯ್ಯನೆಂಬ ಶರಣನು ಕಾಶ್ಮೀರದೇಶಾಧಿಪತಿತ್ವದಿಂದಿರ್ದ ಅದಂ ತ್ಯಜಿಸಿ ಸತಿಪತಿಗಳಿರ್ವರು ಕಲ್ಯಾಣಕ್ಕೆ ಬಂದು, ಮೋಳಿಗೆ ಕಾಯಕಮಂ ಮಾಡಿ ಕೊಂಡು ಜಂಗಮಾರ್ಚನೆಯಂ ಮಾಡುತ್ತಿರೆ, ಬಸವರಾಜದೇವರ ಗೃಹದಲ್ಲಿ ಇಚ್ಛಾ ಪದಾರ್ಥಮಂ ಷಡುರುಚಿಯ ಸ್ವೀಕರಿಸಿದ ಜಂಗಮಮೂರ್ತಿಗಳು ಆ ಮೋಳಿಗಯ್ಯನ ಗೃಹಕ್ಕೆ ಬಂದು ಅಂಬಕಳಮಂ ಸ್ವೀಕರಿಸಿ, ಆ ಬಸವರಾಜದೇವರ ಗೃಹಕ್ಕೆ ಹೋಗಿ ಅತಿಶಯದಿಂ ಕೊಂಡಾಡಿ ಹೇಳುತ್ತಿರೆ, ಬಸವರಾಜದೇವರು ಆ ಮೋಳಿಗಯ್ಯಗಳ ಸ್ತುತಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

adentendoḍā Āydakkiya Mārayyagaḷū avara satiyū liṅgaikyavāgalu, avara liṅgaikyada paramasoukhyavanu kaṇḍu ellā gaṇaṅgaḷu santōṣaṁbaṭṭu Basavarājadēvara mahāmanegeydi, Basavaṇṇa Cennabasavaṇṇa Prabhudēvaru Siddharāmayyadēvaru Appaṇṇagaḷu Soḍḍaḷabācarasaru modalāda asaṅkhyāta pramathagaṇaṅgaḷellaru ṣaḍusthalasvarūpanirṇaya prasaṅga pariṇāmada paramānanda paramāmṛta śaradhiyoḷagōḷāḍuttaṁ iralu, itta mattōrva Mōḷigemārayyaneṁba śaraṇaru Kāśmīradēśādhipatitvadindirdu, adaṁ tyajisi satipatigaḷirvaru Kalyāṇakke bandu, Mōḷige kāyakamaṁ māḍikoṇḍu jaṅgamārcaneyaṁ māḍutire, Basavarājadēvara gṛhadalli icchāpadārthamaṁ ṣaḍuruciyaṁ svīkarisida jaṅgamamūrtigaḷu ā Mōḷigayyana gṛhakke bandu aṁbakaḷamaṁ svīkarisi, ā Basavarājadēvara gṛhakke hōgi atiśayadiṁ koṇḍāḍi hēḷuttire, Basavarājadēvaru ā Mōḷiyayyagaḷa stutisida prastāvada vacana:

For instance: the vacana which tells how, after Āydakki Mārayya and his wife had attained union with Liṅga and, seeing the supreme bliss of their union with Liṅga, all the saints were very happy and came to Lord Basavarāja's house, and the innumerable cohorts of saints, including Basavaṇṇa, Cennabasavaṇṇa, Prabhudēva, Lord Siddharāmayya, Appaṇṇa and Soḍḍaḷa Bācarasa, were rolling in the ocean of the supreme nectar of the highest bliss as the result of their discussions to determine the nature of the Sixfold Hierarchy, elsewhere another śaraṇa, by name Mōḷige

Mārayya, who had been ruler of Kashmir and had come to Kalyāṇa with his wife after abdicating his rule, was performing worship of Jaṅgama by following the vocation of a faggot gatherer; and how, when Jaṅgamas, who had partaken at Lord Basavarāja's house of choice courses with the sixfold relish, came to Mōḷigayya's house and partook of his gruel and, going back to Lord Basavarāja's house, spoke in extravagant praise of it, Lord Basavarāja praised Mōḷigayya:

೧

ನಿಷ್ಠೆಯಿಂದ ಲಿಂಗವ ಪೂಜಿಸಿ ಮತ್ತೊಂದು ಪಥವನಱಿಯದ ಶರಣರು,
ಸರ್ಪನ ಹೆಡೆಯ ಮಾಣಿಕ್ಯದಂತಿರ್ಪರು ಭೂಷಣರಾಗಿ.
ದರ್ಪಣದೊಳಗಣ ಪ್ರತಿಬಿಂಬದಂತೆ ಹಿಂಗದಿಪ್ಪರು
ಕೂಡಲಸಂಗಮದೇವಾ, ನಿಮ್ಮ ಶರಣರು !

niṣṭheyinda liṅgava pūjisi mattondu pathavanaṛiyada śaraṇaru,
sarpana heḍeya māṇikyadantirparu bhūṣaṇarāgi.
darpaṇadoḷagaṇa pratibiṁbadante hiṅgadipparu
Kūḍalasaṅgamadēvā, nimma śaraṇaru !

The śaraṇas who worship Liṅga zealously
And know no other path,
They live as ornaments—like the gem
In serpent's hood...
Thy śaraṇas, O Kūḍala Saṅgama Lord,
Live steadily,
Unlike the reflection in a looking-glass.

ಮತ್ತಂ ಬಸವರಾಜದೇವರು ಆ ಮೋಳಿಗಯ್ಯಗಳ ಗೃಹಕ್ಕಂ ಪೋಗಬೇಕೆಂದು, ಎರಡು ಜಾಳಿಗೆ ಹೊನ್ನಂ ಕೊಂಡು ಬಂದು, ಅವರಂಗಳದಲ್ಲಿ ನಿಂದು, ಇಂಥ ಭಕ್ತರುಗಳ ಗೃಹದಲ್ಲಿ ಅನ್ನೋದಕಾದಿಗಳಂ ಬೇಡಿ ತೆಗೆದುಕೊಂಡು ಸ್ವೀಕರಿಸಿದರೆ, ಸಮಸ್ತ ಪಾಪ ಕ್ಷಯವೆಂದು ಕೊಂಡಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ṃattaṁ Basavarājadēvaru ā Mōḷigayyagaḷa gṛhakkaṁ pōgabēkendu, eraḍu jāḷige honnaṁ koṇḍu bandu, avaraṅgaḷadalli nindu, intha bhaktarugaḷa gṛhadalli annōdakāḍigaḷaṁ bēḍi tegedukoṇḍu svīkarisidare, samasta pāpakṣayavendu koṇḍāḍida prastāvada vacana:

Again, the vacana which tells how, when Lord Basavarāja, thinking to go into Mōḷigayya's house, came bringing with him

two reticules of gold and, standing in his courtyard, commended it saying, 'To ask for food and water in the house of such a bhakta and to partake of them, is to wash off all one's sins':

೨

ಪಾತಕ ಮಹಾಪಾತಕವ ಮಾಡಿದವನು ಸದ್‌ಭಕ್ತರ ಮನೆಗೆ ಹೋಗಿ,
ಅವರೊಕ್ಕ ಪ್ರಸಾದವನಾಯ್ದುಕೊಂಡುಂಡಡೆ,
ಸಕಲ ಬ್ರಹ್ಮಹತ್ಯಾದಿಪಾತಕ ಪರಿಹಾರ.
ಒಮ್ಮೆ ಬೇಡಿ ಕೊಂಡುಂಡಡೆ.
ಪಾತಕೇಷು ಮನಃಪ್ರಾಪ್ತೌ ಶಿವಭಕ್ತಗೃಹಂ ವ್ರಜೇತ್
ಯಾಚೇತ ಚಾನ್ನಮಮೃತಂ ತದಲಾಭೇ ಜಲಂ ಪಿಬೇತ್
ಇದು ಕಾರಣ ಕೂಡಲಸಂಗಮದೇವಾ,
ನಿಮ್ಮ ಸದ್‌ಭಕ್ತರಿಗೆ ನಮೋ ನಮೋ ಎಂಬೆನು.

pātaka mahāpātakava māḍidavanu sadbhaktara manege hōgi,
avarokka prasādavanāydukoṇḍuṇḍaḍe,
sakala brahmahatyādipātaka parihāra.
omme bēḍi koṇḍuṇḍaḍe,
pātakēṣu manaḥprāptau śivabhaktagṛhaṁ vrajēt
yācēta cānnamamṛtaṁ tadalābhē jalaṁ pibēt
idu kāraṇa Kūḍalasaṅgamadēvā,
nimma sadbhaktarige namō namō ēmbenu.

For a man who has committed sin—
A venial or a mortal sin—to go
To a true bhakta's house,
To gather what he's served and eat—
That is atonement for sacrilege!
If he should ask and eat but once:
'If the heart is sunk in sin,
One ought to visit a Śiva-bhakta's house
And beg for holy food; and, failing this,
Drink water!' Therefore,
O Kūḍala Saṅgama Lord,
I say Hail, O hail!
To Thy true devotees.

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ಅವರ ಗೃಹಕ್ಕಂ ಪೋಗಲು, ಆ ಮೋಳಿಗಯ್ಯಗಳ ಸತಿಯು ಪಾದಾರ್ಚನೆಗೆ ಅಗ್ಗವಣಿಯಂ ಕೊಟ್ಟು. ಲಿಂಗಾರ್ಚನೆಯಂ

ಮಾಡಿಸಿ, ತಮ್ಮ ಗೃಹದಲ್ಲಿರ್ದ ಪದಾರ್ಥಮಂ ನೀಡಲು, ಲಿಂಗಾರ್ಚಿತಮಂ ಮಾಡಿ ಬರುತ್ತಿರುವಲ್ಲಿ ಎರಡು ಜಾಳಿಗೆ ಹೊನ್ನನು ಮಜ್ಜನಸಾಲೆಯ ಮಱೆಯಲ್ಲಿರಿಸಿ ಬರಲು, ಇತ್ತ ಆ ಮೋಳಿಗೆಯ ಮಾರಿತಂದೆಗಳು ಕಟ್ಟಿಗೆಗಳಂ ಕೊಂಡು ಬಂದು, ಪಾದಾರ್ಚನೆಯಂ ಮಾಡಿಕೊಂಡು ಶಿವಾರ್ಚನೆಯಂ ಮಾಡುವಲ್ಲಿ, ಆ ಜಾಳಿಗೆಯ ಹೊನ್ನಂ ಕಂಡು, ಇಲ್ಲಿ ಬಂದಿದ್ದವರಾರೆಂದು ತಮ್ಮ ಸತಿಯ ಕೇಳಲು, ಒಬ್ಬ ಭಕ್ತರು ಬಂದು ಲಿಂಗಾರ್ಚನೆಯಂ ಮಾಡಿ ಹೋದರೆಂದು ಹೇಳಲು, ನಾವು ಬಡವರೆಂದು ಬಸವಣ್ಣನು ಗರ್ವದಿಂದ ಜಾಳಿಗೆ ಹೊನ್ನ ಮಡಗಿ ಹೋದನೆಂದು ಕನಲಿ ಜಱೆದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Basavarājadēvaru avara gṛhakkaṁ pōgalu, ā Mōḷigayyagaḷa satiya pādārcanege aggavaṇiyaṁ koṭṭu, liṅgārcaneyaṁ māḍisi, tamma gṛhadallirda padārthamaṁ nīḍalu, liṅgārpitamaṁ māḍi baruttiruvalli eraḍu jāḷige honnanu majjanasāleya maṟeyallirisi baralu, itta ā Mōḷigeya Māritandegaḷu kaṭṭigegaḷaṁ koṇḍu bandu pādārcaneyaṁ māḍikoṇḍu śivārcaneyaṁ māḍuvalli, ā jāḷigeya honnaṁ kaṇḍu, illi bandiddavarārendu tamma satiya kēḷalu, obba bhaktaru bandu liṅgārcaneyaṁ māḍi hōdarendu hēḷalu, nāvu baḍavarendu Basavaṇṇanu garvadinda jāḷige honna maḍagi hōdanendu kanali jaṟeda prastāvada vacana:

The vacana which tells how, when Lord Basavarāja arrived at their house and Mōḷigayya's wife offered water for his feet, made arrangements for his Liṅga-worship and furnished him articles from her own house, as, having performed the offering to Liṅga, he was coming out, he placed behind the bath-basin two reticules of gold and came away; and how, on his side, Father Mōḷigeya Māri returned bringing faggots home with him, and, after washing his feet, was performing the Śiva-worship, when he saw the reticules of gold and asked his wife who it was that had come there; and when she answered that a bhakta had come and departed after worshipping Liṅga, he expressed his resentment in a sarcastic manner, saying, 'Basavaṇṇa in his pride thinks we are poor and so has left these reticules of gold and gone':

೩

ಗುರು ಲಿಂಗ ಜಂಗಮಕ್ಕೆ ತನು ಮನ ಧನವ ಸವೆದು,
ದೃಢಚಿತ್ತವಿಲ್ಲದೆ ಪೊಡವಿಯ ಜನಂಗಳು ಮೆಚ್ಚಬೇಕೆಂದು,
ಮೃಡನ ಭಕ್ತರಿಗೆ ನೆಱೆ ನಿಚ್ಚಟವುಂಟೆನಿಸಿಕೊಂಡಿಹೆನೆಂಬ
ಧಾರುಣಿಯ ಚೋರರಿಗೆ ಎಲ್ಲಿಯದೋ ನಿಜಭಕ್ತಿ ನಿಃಕಳಂಕ ಮಲ್ಲಿಕಾರ್ಜುನಾ?

guru liṅga jaṅgamakke tanu mana dhanava savedu,
dṛḍhacittavillade poḍaviya janaṅgaḷu meccabēkendu,
mṛḍana bhaktarige neṟe niccaṭavuṇṭenisikoṇḍiheneṁba
dhāruṇiya cōrarige elliyadō nijabhakti Niḥkaḷaṅka Mallikārjunā?

For robbers of the earth, who spend
All that they have and are
For Guru, Liṅga and Jaṅgama,
That they, tho' lacking in a steady mind,
May please the people of the world
And be regarded as thoroughly firm
By Śiva's devotees,—for them
Where is the real piety,
O Niḥkaḷaṅkamallikārjuna?

೪

ಮತ್ತಂ,
ಆತ್ಮತೇಜವ ಬಿಟ್ಟಾಗವೆ ಗುರುವನಱಿದವ.
ಮನವಿಕಾರವ ಬಿಟ್ಟಾಗವೆ ಲಿಂಗವನಱಿದವ.
ಧನವಿಕಾರವ ಬಿಟ್ಟಾಗವೆ ಜಂಗಮವನಱಿದವ.
ಇಂತೀ ತ್ರಿವಿಧ ನಾಸ್ತಿಯಾದಂಗಲ್ಲದೆ
ನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನನಲ್ಲಿ ಸಹಜ ಭಕ್ತನಲ್ಲ.

mattaṁ,
ātmatējava biṭṭāgave guruvanaṟidava.
manavikārava biṭṭāgave liṅgavanaṟidava.
dhanavikārava biṭṭāgave jaṅgamavanaṟidava.
intī trividha nāstiyādaṅgallade
Niḥkaḷaṅka Mallikārjunanalli sahaja bhaktanalla.

Again:

He knows Guru, who has
Shed all glow of self;
He knows Liṅga, who has
Shed all disorders of the mind;
He knows Jaṅgama, who has
Shed all vexations come of wealth...
In Niḥkaḷaṅkamallikārjuna,
Unless these three are turned to nought,
One is no real devotee.

೫

ಅರ್ಚನೆ ಆವರ್ಚಿಸಿದಲ್ಲಿ ಪುಣ್ಯದ ಫಲ.
ಭಕ್ತಿಯಿಂ ದ್ರವ್ಯವ ಕೊಡುವುದು ಮುಕ್ತಿಲೋಕದೊಳಗು.
ಈ ಉಭಯದ ಭಿತ್ತಿಯನಱಿದು ನಿತ್ಯವ ತಿಳಿದವಂಗೆ
ಏನೂ ಎನಲಿಲ್ಲ ನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನಾ.

arcane āvarcisidalli puṇyada phala.
bhaktiyiṁ dravyava koḍuvudu muktilōkadoḷagu.
ī ubhayada bhittiyanaṟidu nityava tiḷidavaṅge
ēnū enalilla Niḥkaḷaṅka Mallikārjunā.

When worship's round is done,
There is your merit's fruit;
Out of devotion to give cash
Sets you upon the Liberation plane.
For him who knows the base of both
And understands eternity,
There is no word at all,
O Niḥkaḷaṅkamallikārjuna.

ಇಂತು ತಾನೆ ಧನಿಕನೆಂದು ಆತ್ಮತೇಜದಿಂ ಭಕ್ತಿಯ ಮಾಡಿದಡೆ, ಫಲಪದಕ್ಕೆ ಕಾರಣವಲ್ಲದೆ ಸಹಜವಲ್ಲೆಂದು ಜಱಿದು, ಆ ಎರಡು ಜಾಳಿಗೆ ಹೊನ್ನನೂ ಈರ್ವರು ಚರಮೂರ್ತಿಗಳಿಗೆ ಸಮರ್ಪಿಸಿ, ಬಸವಣ್ಣನ ಗೃಹಕ್ಕಂ ಪೋಗಿ, ಲಕ್ಷದ ಮೇಲೆ ತೊಂಭತ್ತಾಱುಸಾವಿರ ಜಂಗಮದೇವರುಗಳಂ ಬಿಜಯಂಗೈಸಿ ತಂದು, ಅವರಿಗೆ ಇಚ್ಛಾಪದಾರ್ಥಮಂ ನೀಡಿ ತೃಪ್ತಿಬಡಿಸಿ, ತಾವು ತಂದ ಕಟ್ಟಿಗೆಯ ಸರಬುಗಳ ಮೇಲೆ ಪಾದಾರ್ಚನೆಯುದಕಮಂ ತಳಿದು ಸುವರ್ಣದಂಡಂಗಳಂ ಮಾಡಿ, ಎಲ್ಲಾ ಜಂಗಮದೇವರುಗಳಿಗೆ ಒಂದೊಂದಂ ಕೊಡಲು, ಅವರು ಬಸವರಾಜದೇವರ ಗೃಹಕ್ಕಂ ಬರಲು, ಆ ಬಸವರಾಜದೇವರು ಈ ಸುವರ್ಣದಂಡಂಗಳೆಲ್ಲಿಯವೆಂದು ಕೇಳಲು, ಮೋಳಿಗೆಯ ಮಾರಯ್ಯಗಳು ಕೊಟ್ಟರೆಂದು ಹೇಳೆ, ಆ ಬಸವರಾಜದೇವರು ಇಂತಹ ನಿರಾಶಾ ಮಹಾತ್ಮರೆಂದಱಿಯದೆ ಇರ್ದೆನಲ್ಲಾ ಎಂದು ಭೀತಿಯಿಂ ನುಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu tāne dhanikanendu ātmatējadiṁ bhaktiya māḍidaḍe, phalapadakke kāraṇavallade sahajavallendu jaṟedu, ā eraḍu jāḷige honnanū īrvaru caramūrtigaḷige samarpisi, Basavaṇṇana gṛhakkaṁ pōgi, lakṣada mēle tombhattāṟusāvira jaṅgamadēvarugaḷaṁ bijayaṁgaisi tandu, avarige icchāpadārthamaṁ nīḍi tṛptibaḍisi, tāvu tanda kaṭṭigeya sarabugaḷa mēle pādārcaneyudakamaṁ taḷidu suvarṇadaṇḍaṅgaḷaṁ māḍi, ellā jaṅgamadēvarugaḷige ondondaṁ koḍalu, avaru

Basavarājadēvara gṛhakkaṁ baralu, ā Basavarājadēvaru ī suvarṇa-daṇḍaṇgaḷelliyavendu kēḷalu, Mōḷigeyamārayyagaḷu koṭṭarendu hēḷe, ā Basavarājadēvaru intaha nirāśāmahātmarendaṛiyade irdenallā endu bhītiyiṁ nuḍida prastāvada vacana:

The vacana which tells how he (Mōḷigayya), mocking at the idea of performing devotion out of a glow of self because another is poor as being a source of reward and rank but not from a true motive, offered both those reticules of gold to two Jaṅgamas, brought with him by gracious invitation one lakh and ninety-six thousand holy Jaṅgamas and, having served them what meals they desired to their heart's content, he sprinkled water from the foot-bath over the faggots of wood he had brought home himself and turned them into gold staves; and, when he had given one each to the holy Jaṅgamas, they all arrived at Lord Basavarāja's house; and how, on the latter asking where they had got the gold staves from, they answered that Mōḷige Mārayya had given them; when Lord Basavarāja exclaimed, 'Alas! that I have lived in ignorance of so great a soul so free from all attachment!':

೬

ಧನದಲ್ಲಿ ಶುಚಿ, ಪ್ರಾಣದಲ್ಲಿ ನಿರ್ಭಯ,
ಇದಾರಿಂಗಳವಡುವುವಯ್ಯಾ ?
ನಿಧಾನ ತಪ್ಪಿ ಬಂದರೆ ಒಲ್ಲೆನೆಂಬವರಿಲ್ಲ.
ಪ್ರಮಾದವಶ ಬಂದರೆ ಹಂಸಿಯೆನೆಂಬವರಿಲ್ಲ.
ನಿರಾಶೆ ನಿರ್ಭಯ
ಕೂಡಲಸಂಗಮದೇವಾ, ನೀನೊಲಿದ ಶರಣಂಗಲ್ಲದಿಲ್ಲ.

dhanadalli śuci, prāṇadalli nirbhaya,
idāriṅgaḷavaḍuvuvayyā ?
nidhāna tappi bandare ollenembavarilla.
pramādavaśa bandare husiyenembavarilla.
nirāśe nirbhaya
Kūḍalasaṅgamadēva, nīnolida śaraṇaṅgalladilla.

Who can master, Sir,
Untainted gold, a fearless life?
If a treasure comes by accident,
There's none to refuse;

If it comes by gross mistake,
There's none to say,
'This is a fraud!'
Freedom from greed and fear belongs,
O Kūḍala Saṅgama Lord,
To none else but Thy devotees,
So dear to Thee!

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ಅನುತಾಪಂಬಟ್ಟು, ಚೆನ್ನಬಸವರಾಜದೇವರು ಹಡಪದಪ್ಪಣ್ಣಗಳು ಸಿದ್ಧರಾಮತಂದೆ ಮುಖ್ಯವಾದ ಶರಣರುಗಳು ಸಹವಾಗಿ ಬಂದು, ಸಾಷ್ಟಾಂಗ ಪ್ರಣತರಾಗಿ ದೈನ್ಯದಿಂ ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Basavarājadēvaru anutāpaṁbaṭṭu, Cennabasavarājadēvaru Haḍapadappaṇṇagaḷu Siddharāmatande mukhyavāda śaraṇarugaḷu sahavāgi bandu sāṣṭāṅga praṇatarāgi dainyadiṁ binnaisuva prastāvada vacana :

The vacana which tells how Lord Basavarāja, thus repenting, came with the śaraṇas, Lord Cennabasavarāja, Haḍapada Appaṇṇa and Father Siddharāmayya chief among them, and fully prostrating himself in humility, made this submission:

2

ಭಕ್ತಿವಿಶೇಷವ ಮಾಡುವರೆ ಹತ್ತು ಬೆರಳುಂಟು.
ಹಾಸಿ ದುಡಿವರೆ ತನಗುಂಟು, ತನ್ನ ಪ್ರಮಥರಿಗುಂಟು.
ಮೋಳಿಗೆಮಾರಿತಂದೆಗಳಂತೆ ನನಗೇಕಹುದಯ್ಯಾ ?
ರತ್ನದ ಸಂಕಲೆಯನಿಕ್ಕಿ ಕಾಡಿಹನಯ್ಯಾ ಕೂಡಲಸಂಗಮದೇವ.
ಶಿವ ಧೋ ! ಶಿವ ಧೋ !

bhaktiviśēṣava māḍuvare hattu beraḷuṇṭu.
hāsi duḍivare tanaguṇṭu, tanna pramathariguṇṭu.
Mōḷigemāritandegaḷante nanagēkahudayyā ?
ratnada saṅkaleyanikki kāḍihanayyā Kūḍalasaṅgamadēva.
śiva dhō ! śiva dhō !!

For doing plenty acts of piety
One has ten fingers on one's hands:
It is enough for one and for the Saints
That one does not restrain
Oneself in deeds of work. . . .

How can it be for me
Even as for Father Mōḷige Mārayya?
Lord Kūḍala Saṅgama
Annoys me with these jewelled chains:
Alack, alack for me, my God!

ಅ

ಮತ್ತಂ,
ಮನೆಯ ನೋಡಾ ಬಡವರು, ಮನವ ನೋಡಾ ಧೀರರು!
ಸೋಂಕಿನಲಿ ಶುಚಿಗಳು, ಸರ್ವಾಂಗ ಧೀರರು!
ಪಸರವ ನೋಡಿದಡೇನೂ ಇಲ್ಲ.
ಸಮಯೋಚಿತಕ್ಕೆ ಸಕಲಪದಾರ್ಥ ಬಂದಿಹುದು.
ಕೂಡಲಸಂಗಮದೇವಾ,
ನಿಮ್ಮ ಶರಣ ಸರ್ವಾಂಗಧೀರ ಮೋಳಿಗೆಯ ಮಾರಿತಂದೆ.

mattaṁ,
maneya nōḍā baḍavaru, manava nōḍā dhīraru!
sōṅkinali śucigaḷu, sarvāṅga dhīraru!
pasarava nōḍidaḍēnū illa.
samayōcitakke sakalapadārtha bandihudu.
Kūḍalasaṅgamadēvā,
nimma śaraṇa sarvāṅgadhīra Mōḷigeya Māritande.

Again:
Look at their hearths, they are poor indeed:
Look at their hearts, how valorous!
Their simple touch is purity:
They're brave from top to toe!
Look for a spread, they've none:
But at the given time
All eatables arise!...
O Kūḍala Saṅgama Lord,
Father Mōḷigeya Mārayya, Thy śaraṇa,
Is brave from top to toe!

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ದೈನ್ಯದಿಂ ಬಿನ್ನೈಸುತ್ತಿರೆ, ಆ ಮೋಳಿಗೆ ಮಾರಿತಂದೆಗಳು ಭಕ್ತಿಯಿಂದ ಫಲಪದವ ಪಡೆದವರಿಗೆ ಭವ ಉಂಟು, ಫಲಪದವಿರಹಿತ ಚೆನ್ನಬಸವಣ್ಣನೆಂದು ನುಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Basavarājadēvaru dainyadiṁ binnaisuttire, ā Mōḷige Māritandegaḷu bhaktiyinda phalapadava paḍedavarige bhava uṇṭu, phalapadavirahita Cennabasavaṇṇanendu nuḍida prastāvada vacana :

The vacana which tells how, on Lord Basavarāja thus submitting humbly, Father Mōḷige Māri remarked: 'For those who by devotion obtain rank and reward there is rebirth; above rank and reward there is only Cennabasavaṇṇa:

೯

ಬಸವಣ್ಣ ಮೊದಲಾದ ಮಹಾಭಕ್ತರೆಲ್ಲರೂ ಕಂಡರಯ್ಯಾ.
ಮಹಾಕೈಲಾಸವೆಂಬ ಬೆಳ್ಳಿಯ ಬೆಟ್ಟವನೇಱಿ.
ಒಳ್ಳಿಹ ಪದದಲ್ಲಿ ತಲ್ಲೀಯರಾದಿಹೆವೆಂದು
ಬಲ್ಲತನವ ಮಚ್ಚಿ ಇರಲಾಗಿ,
ಆ ಬೆಳ್ಳಿಯ ಬೆಟ್ಟ ಕಲ್ಲೋಲವಾಗಲಾಗಿ,
ಅಲ್ಲಿದ್ದವರನೆಲ್ಲಿಯೂ ಕಾಣೆ.
ಇವರಿಗಿನ್ನೆಲ್ಲಿಯ ಮುಕ್ತಿ ?
ಜಲ್ಲೆಯನಡರ್ದು ಎಲ್ಲೆಯ ಪಾಯಿಸುವನಂತೆ
ಇವರೆಲ್ಲರು ಬಲ್ಲಹರೆ, ಬಲ್ಲಹ ಚೆನ್ನಬಸವಣ್ಣನಲ್ಲದೆ ?
ಇವರೆಲ್ಲರನೊಲ್ಲೆನೆಂದೆ,
ಬಲ್ಲರ ಬಲ್ಲಹನೆ ನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನಾ.

Basavaṇṇa modalāda mahābhaktarellarū kaṇḍarayyā,
mahākailāsaveṁba beḷḷiya beṭṭavanēṟi,
oḷḷiha padadalli tallīyarādihevendu
ballatanava macci iralāgi,
ā beḷḷiya beṭṭa kallōlavāgalāgi,
alliddavaranelliyū kāṇe.
ivariginnelliya mukti?
jalleyanaḍardu elleya pāyisuvanante
ivarellaru ballahare, ballaha Cennabasavaṇṇanallade?
ivarellaranollenende,
ballara ballahane Niḥkaḷaṅka Mallikārjunā.

All the great bhaktas, and Basavaṇṇa too,
Have realised it, Sir:
Climbing the great Kailāsa's silver mount
Hoping to be absorbed in the high state,

They dwelt amazed at their own power.
I did not see,
When the silver mount shook and rolled,
Who was where...
Where is the liberation for these men?
Like one who helps to cross
The bound, climbing into a basket,
Are they all able, except
The able Cennabasavaṇṇa?
I say I disown them all,
O ablest of the able,
Niḥkaḷaṅkamallikārjuna.

ಈ ಹೀಗೆಂದು ಮೋಳಿಗೆಮಾರಿತಂದೆಗಳು ನಿರೂಪಿಸಲು, ಚೆನ್ನಬಸವರಾಜ ದೇವರು, ಸಮಸ್ತದೇಹಿಗಳಿಗೆ ಭೋಗಲಕ್ಷ್ಮಿಯಾಗಿರ್ದ ದ್ರವ್ಯವ ಶಿವಶರಣರ ಗೃಹದಲ್ಲಿ ಇರಿಸಬಹುದೆ? ಎಂದು ಬಸವರಾಜದೇವರ ನುಡಿದು, ಆ ಮೋಳಿಗೆಮಾರಿತಂದೆಗಳಿಗೆ ನಮಸ್ಕರಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Mōḷigemāritandegaḷu nirūpisalu, Cennabasavarājadēvaru, samastadēhigaḷige bhōgalakṣmiyāgirda dravyava śivaśaraṇara gṛhadalli irisabahude? endu Basavarājadēvara nuḍidu, ā Mōḷigemāritandegaḷige namaskarisida prastāvada vacana:

The vacana which tells how, on Father Mōḷigeya Mārayya observing this, Lord Cennabasavarāja, remarking to Lord Basavarāja, "Should money, which is the common commodity for all living creatures, be placed in a Śivaśaraṇa's house?", bowed to Father Mōḷigeya Mārayya:

೧೦

ಹಸಿವು ತೃಷೆ ವಿಷಯವೆಂಬ ಕರ್ಮಂಗಳನೆ ಕಂಡು,
ಪರಿಣಾಮವೆಂಬ ಕೊಡಲಿಯಲ್ಲಿ ತತ್ತಱಿದಱಿದು,
ಕಾಮ ಕ್ರೋಧ ಲೋಭ ಮೋಹ ಮದ ಮತ್ಸರಂಗಳ
ತಱಿದೊಟ್ಟಿದನೊಂದೆಡೆಯಲ್ಲಿ.
ಪಂಚೇಂದ್ರಿಯ ಷಡುವರ್ಗ ಸಪ್ತಧಾತು ಅಷ್ಟಮದವೆಂಬ ಬಳ್ಳಿಯ ಸೀಳಿ
ಏಳುಕಟ್ಟಿನ ಮೋಳಿಗೆಯನೆ ಹೊತ್ತು ನಡೆದನಯ್ಯಾ.
ಆಶೆಯಾಮಿಷತಾಮಸವೆಂಬ ತುರಗವನೇಱಿ,
ಆತುರದ ತುರವನೆ ಕಳೆದನಯ್ಯಾ.

ಈ ಮಹಾಮಹಿಮಂಗೆ
ಜಗದ ಜತ್ತಿಗೆಯ ಹಾದರಗಿತ್ತಿಯ,
ಹದಿನೆಂಟು ಜಾತಿಯ ಮನೆಯಲ್ಲಿ ತೊತ್ತಾಗಿಹ ಶಿವದ್ರೋಹಿಯ
ಲಿಂಗವಂತರ ಮನೆಯಲ್ಲಿ ಹೊಗಿಸುವರೆ ಎಲೆ ಲಿಂಗತಂದೆ ?
ಜಡವಿಡಿದು ಕೆಟ್ಟೆನಯ್ಯಾ ಭಕ್ತಿಯ ಕುಳವನಱಿಯದೆ !
ಎಲೆ ಲಿಂಗದಾಜ್ಞಾಧಾರಕಾ,
ಎಲೆ ಲಿಂಗಸನುಮತಾ, ಎಲೆ ಲಿಂಗ ಏಕೋಪ್ರತಿಗ್ರಾಹಕಾ,
ಕೂಡಲಚೆನ್ನಸಂಗನಲ್ಲಿ ಮೋಳಿಗೆಯ ಮಾರಿತಂದೆಗಳ ಶ್ರೀಪಾದಕ್ಕೆ
ನಮೋ ನಮೋ, ಜಯ ಜಯ ಜಯತು !

hasivu tṛṣe viṣayavemba karmaṅgaḷane kaṇḍu
pariṇāmavemba koḍaliyalli tattaṟadaṟidu,
kāma krōdha lōbha mōha mada matsaraṅgaḷa
taṟidoṭṭidanondeḍeyalli.
pancēndriya ṣaḍuvarga saptadhātu aṣṭamadavemba baḷḷiya sīḷi
ēḷukaṭṭina Mōḷigeyane hottu naḍedanayyā.
āśeyāmiṣatāmasavemba turagavanēṟi,
āturada turavane kaḷedanayyā.
ī mahāmahimaṅge
jagada jattigeya hādaragittiya,
hadineṇṭū jātiya maneyalli tottāgiha śivadrōhiya
liṅgavantara maneyalli hogisuvare, ele liṅgatande ?
jaḍaviḍidu keṭṭenayyā bhaktiya kuḷavanaṟiyade !
ele liṅgadājñādhārakā,
ele liṅgasanumatā, ele liṅga ekōpratigrāhakā,
Kūḍalacennasaṅganalli Mōḷigeya Māritandegaḷa śrīpādakke
namō namō, jaya jaya jayatu !

Seeing the karmas of hunger, thirst and sense,
He chopped them as he list
Wielding the axe of Bliss;
He hewed down anger, lust and greed,
Infatuation, pride and jealousy,
And piled them in one spot.
He split the creeper woven
Of the five senses and six lusts,
The seven elements and eight prides,
And, carrying the bundle of faggots tied
Seven-fold, went his way.

Mounting the horse of greed, lust and sloth,
He bridled its eager speed.
Must one, O Father Liṅga, introduce
Into the house of one
Who is a glorious Liṅga-wearer,
A wanton bandied around the world,
A drudge in the household of eighteen castes,
A traitor to Śiva?
I, cleaving to the gross,
From ignorance of what devotion be,
Am lost!
O loyal to Liṅga, to him agreeable,
Liṅga's single receptacle,
In Kūḍala Cennasaṅga I say
Hail, O hail!
To Father Mōḷigeya Mārayya—hail
And hail again!

ಈ ಹೀಗೆಂದು ಚೆನ್ನಬಸವರಾಜದೇವರು ಬಸವರಾಜದೇವರ ನುಡಿದು, ಆ ಮೋಳಿಗೆಮಾರಿತಂದೆಗಳ ಸ್ತುತಿಸುತ್ತಿರಲು, ಆ ಮೋಳಿಗೆಮಾರಿತಂದೆಗಳು ಅಱಿವು ಮಱವೆಯಿಂದ ಮಾಡುವ ಭಕ್ತಿ ಸ್ಥಿರವಲ್ಲವೆಂದು ಚೆನ್ನಬಸವರಾಜದೇವರಿಗೆ ನಮಸ್ಕಾರವ ಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Cennabasavarājadēvaru Basavarājadēvara nuḍidu, ā Mōḷigemāritandegaḷa stutisuttiralu, ā Mōḷigemāritandegaḷu aṟivu maṟaveyinda māḍuva bhakti sthiravallavendu Cennabasavarāja-dēvarige namaskārava māḍuva prastāvada vacana:

The vacana which tells how, on Lord Cennabasavarāja saying this to Lord Basavarāja in praise of Father Mōḷige Mārayya, the latter, remarking, "Devotion done between forgetfulness and consciouness is not firm", made obeisance to Lord Cennabasavarāja:

೧೧

ಅಱಿದು ಮಾಡುವ ಮಾಟ ಮಱವೆಗೆ ಬೀಜವೆಂಬೆ.
ಅದಕ್ಕೆ ಮಱೆದಱಿವುದೆ ತಪ್ಪದು.
ಅಱಿವಿನ ಭೇದ ಎತ್ತಿದ ದೀಪದ ಬೆಳಗಿನಂತೆ.
ಅಱಿದು ಮಱೆಯದೆ ಇಂತೀ ಅಱಿಕೆಯಲ್ಲಿ ಮಾಡುವವನ ಅಱಿವು
ಹೊತ್ತದ ದೀಪದ ನಿಶ್ಚಯದಂತೆ.

ನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನನಲ್ಲಿ
ಚೆನ್ನಬಸವಣ್ಣಂಗೆ ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು.

aṟidu māḍuva māṭa maṟavege bījavembe.
adakke maṟedaṟivude tappadu.
aṟivina bhēda ettida dīpada beḷaginante.
aṟidu maṟeyade intī aṟikeyalli māḍuvavana aṟivu
hottada dīpada niścayadante.
Niḥkaḷaṅka Mallikārjunanalli
Cennabasavaṇṇaṅge namō namō enutirdenu.

Devotion done self-consciously,
I say, is but oblivion's seed.
This way the ignorance and consciousness
Will never cease.
The nature of consciousness is
As light of lamp that is held up.
The consciousness of one who acts
In this self-conscious way, which knows
And then does not forget,
Is as the steadiness of a lamp that's never lit.
In Niḥkaḷaṅkamallikārjuna, I say
Again and again, Hail, O hail !
To Cennabasavaṇṇa.

ಇಂತು ಮೋಳಿಗೆಮಾರಿತಂದೆಗಳು ಚೆನ್ನಬಸವಣ್ಣಂಗೆ ನಮಸ್ಕರಿಸಿ, ಇನ್ನು ಕಂಡು ಕೇಳಿ ಅಱಿದು ಭಕ್ತಿಯ ಮಾಡಿಹೆನೆಂಬಾಗ ಮುಂದಕ್ಕೆ ನಿಶ್ಚಯವಲ್ಲವೆಂದು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Mōḷigemāritandegḷau Cennabasavaṇṇaṅge namaskarisi, innu kaṇḍu kēḷi aṟidu bhaktiya māḍihenembāga mundakke niścayavallavendu nirūpisida prastāvada vacana :

The vacana which tells how Mōḷige Mārayya, making obeisance to Cennabasavaṇṇa, observed, "If you propose to practise devotion after seeing, hearing and knowing, it means there is no guarantee for the future":

೧೨

ಇನ್ನು ಕೇಳಿ ಅಱಿದಿಹೆನೆಂಬಾಗ ಮುಂದಕ್ಕೆ ಮಱವೆಯೆ ?
ಮುಂದನಱಿದು ಹಿಂದೆ ಮಱೆವಾಗ ಭೂತಕಾಯುವೆ ?

ಹಿಂದಕ್ಕೂ ಮುಂದಕ್ಕೂ ಈ ದ್ವಂದ್ವದ ಭೇದವ,
ಇದಱಿಂದವ ಹೇಳಾ ನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನಾ.

innu kēḷi aṟidihenembāga mundakke maṟaveye?
mundanaṟidu hinde maṟevāga bhūtakāyave?
hindakkū mundakkū ī dvandvada bhēdava,
idaṟandava hēḷā Niḥkaḷaṅka Mallikārjunā.

When you profess to know on having heard,
Was there forgetfulness before?
When knowing what is to be, you then forget,
Does this mean that you are
A body made of elements alone?
This dualism of before and after—tell
Me their difference and what they be,
Niḥkaḷaṅkamallikārjuna!

೧೩

ಮತ್ತಂ,
ಅಱಿದೆಹೆ ಅಱಿದೆಹೆನೆಂದು ಹೊಱಿಹೊಮ್ಮುವಾಗ,
ಕಾಯ ಮಱುಜವಣಿಯೆ?
ಮಹಾಪ್ರಳಯಕ್ಕೆ ಹೊಱಿಗಾದ ಶ್ರವಣವೆ?
ಅವತಾರಕ್ಕೆ ಹೊಱಿಗಾದ ನಿರಂಗವೆ?
ಅಸಗ ನೀರಡಿಸಿ ಸತ್ತಂತಾಯಿತ್ತು ಇವರಿರವು
ನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನಾ.

mattaṁ,
aṟidehe aṟidehenendu hoṟahommuvāga,
kāya maṟujavaṇiye?
mahāpraḷayakke hoṟagāda śravaṇave?
avatārakke hoṟagāda niraṅgave!
asaga nīraḍisi sattantāyittu ivariravu
Niḥkaḷaṅka Mallikārjunā.

Again:

When you proclaim "I know, I know,"
Is, then, the body above death?
Is it a star, to escape the day of doom?
Is it a disembodied one,
To escape rebirth?
O Niḥkaḷaṅkamallikārjuna, their life
Is as the washerman's dying of thirst!

೧೪

ಮತ್ತಂ,

ಬಯಲು ಬತ್ತಲೆಯಾದಡೆ ಹೊದಿಸುವರಿನ್ನಾರು ?
ಏರಿ ನೀರು ಕುಡಿವರೆ ಬಿಡಿಸುವರಿನ್ನಾರು ?
ಮಹಾಮೇರು ನಡೆವಡೆ ಪಥಕಿಂಬುಗೊಡುವರಾರು ?
ಅಱಿದವ ಮಱೆದವನಾದಡೆ ಅಱಿಕೆಯ ಹೇಳುವರಾರು ?
ನಿಮ್ಮ ನಿಜವ ನೀವೆ ಬಲ್ಲಿರಿ.
ನಾನಂಜುವೆ ನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನಾ.

mattaṁ,

bayalu battaleyādaḍe hodisuvarinnāru?
ēri nīru kuḍivare biḍisuvarinnāru?
mahāmēru naḍevaḍe pathakiṁbugoḍuvarāru?
aṟidava maṟedavanādaḍe aṟikeya hēḷuvarāru?
nimma nijava nīve balliri.
nānañjuva Niḥkaḷaṅka Mallikārjunā.

Again:

Should space lie bare,
Who is there who shall cover it?
Should the bank drink
The water, who's there
To stop it? And should the high Mēru
Move on, who shall make room
For its advance?
Should one who knows forget,
Who's there to counsel wisdom? Thou alone,
Niḥkaḷaṅkamallikārjuna, know'st Thy own Truth:
I only tremble with fear!

ಈ ಹೀಗೆಂದು ಮೋಳಿಗೆಮಾರಿತಂದೆಗಳು ನುಡಿಯಲು, ಬಸವರಾಜದೇವರು ಸಮಸ್ತಪದಾರ್ಥವನೊಪ್ಪಿಸಿದಲ್ಲಿ ಭಕ್ತನಲ್ಲ. ನಿಮ್ಮ ಮನವ ನಿಮಗೊಪ್ಪಿಸಿ ಶುದ್ಧನೆಂದು ನಿರಹಂಭಾವದಿಂದ ನುಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Mōḷigemāritandegaḷu nuḍiyalu, Basavarājadēvaru samastapadārthavanoppisidalli bhaktanalla. nimma manava nimagoppisi śudhanendu nirahaṁbhāvadinda nuḍida prastāvada vacana:

When Father Mōḷige Mārayya had spoken thus, Lord Basavarāja observed in all humility, "It does not make one a bhakta to

have offered all one has: I offer Thy heart to Thee to become pure":

೧೫

ಅರ್ಥಪ್ರಾಣಾಭಿಮಾನವನೊಪ್ಪಿಸಿದಲ್ಲಿ ಭಕ್ತನಪ್ಪೆನೆ ? ಅಲ್ಲ.
ಆದಿರುದ್ರನ ಮಗಳು ಆದಿಶಕ್ತಿ.
ಆದಿಶಕ್ತಿಯ ಮಗ ವಿಷ್ಣು.
ವಿಷ್ಣುವಿನ ಅರ್ಧಾಂಗಿ ಲಕ್ಷ್ಮಿ.
ಈ ತೊತ್ತಿನ ತೊತ್ತಿನ
ಪಡಿದೊತ್ತನೊಪ್ಪಿಸಿದಲ್ಲಿ ಭಕ್ತನಪ್ಪೆನೆ ? ಅಲ್ಲ.
ಎನ್ನ ಮನದೊಡೆಯ ಮಹಾದೇವ,
ನಿಮ್ಮ ಮನವ ನಿಮಗೊಪ್ಪಿಸಿ
ನಾನು ಶುದ್ಧ ಕಾಣಾ ಕೂಡಲಸಂಗಮದೇವಾ.

arthaprāṇābhimānavanoppisidalli bhaktanappene? alla.
ādirudrana magaḷu ādiśakti.
ādiśaktiya maga viṣṇu.
viṣṇuvina ardhāṅgi lakṣmi.
ī tottina tottina
paḍidottanoppisidalli bhaktanappene? alla.
enna manadoḍeya mahādēva,
nimma manava nimagoppisi
nānu śuddha kāṇā Kūḍalasaṅgamadēvā.

Would I be a bhakta if I gave away
My wealth, my life, my pride? Oh, no!
The Primal Rudra's daughter is
The Primal Force; Viṣṇu her son;
And Lakṣmi, Viṣṇu's spouse...
Would I be a bhakta if I gave away
This handmaid of a handmaid's maid?
Oh, no! Great God, lord of my heart,
Only by offering Thy heart to Thee,
Shall I be pure:
That's so, Kūḍala Saṅgama Lord!

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಲು, ಆ ಮೋಳಿಗೆಯ ಮಾರಿತಂದೆಗಳು ಪ್ರಸನ್ನಮುಖರಾಗಿ ಸ್ತೋತ್ರಮಂ ಮಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ :

ī hīgendu Basavarājadēvaru binnaisalu, ā Mōḷigeyamāritandegaḷu prasannamukharāgi stōtramaṁ māḍida prastāvada vacana :

After Lord Basavarāja spoke thus, Father Mōḷige Mārayya sings his praises with a pleased countenance:

೧೬

ಎನ್ನ ಚಿತ್ತಕ್ಕೆ ನಕಾರವಾಗಿ ಬಂದೆಯಯ್ಯಾ ಬಸವಣ್ಣಾ.
ಎನ್ನ ಬುದ್ಧಿಗೆ ಮಕಾರವಾಗಿ ಬಂದೆಯಯ್ಯಾ ಬಸವಣ್ಣಾ.
ಎನ್ನ ಅಹಂಕಾರಕ್ಕೆ ಶಿಕಾರವಾಗಿ ಬಂದೆಯಯ್ಯಾ ಬಸವಣ್ಣಾ.
ಎನ್ನ ಮನಕ್ಕೆ ವಕಾರವಾಗಿ ಬಂದೆಯಯ್ಯಾ ಬಸವಣ್ಣಾ.
ಎನ್ನ ಜ್ಞಾನಕ್ಕೆ ಯಕಾರವಾಗಿ ಬಂದೆಯಯ್ಯಾ ಬಸವಣ್ಣಾ.
ಎನ್ನ ಮತಿಗೆ ಓಂಕಾರವಾಗಿ ಬಂದೆಯಯ್ಯಾ ಬಸವಣ್ಣಾ.
ಎನ್ನ ನಾದಕ್ಕೆ ಅಕಾರವಾಗಿ ಬಂದೆಯಯ್ಯಾ ಬಸವಣಾ .
ಎನ್ನ ಬಿಂದುವಿಂಗೆ ಉಕಾರವಾಗಿ ಬಂದೆಯಯ್ಯಾ ಬಸವಣ್ಣಾ.
ಎನ್ನ ಕಳೆಗೆ ಮಕಾರವಾಗಿ ಬಂದೆಯಯ್ಯಾ ಬಸವಣ್ಣಾ.
ಎನ್ನ ಭವವ ಕೊಂದೆಹೆನೆಂದು ಬಕಾರವಾಗಿ ಬಂದೆಯಯ್ಯಾ ಬಸವಣ್ಣಾ.
ಎನ್ನ ಶಕ್ತಿಗೆ ಸಕಾರವಾಗಿ ಬಂದೆಯಯ್ಯಾ ಬಸವಣ್ಣಾ.
ಎನ್ನ ವಚಸ್ಸಿಂಗೆ ವಕಾರವಾಗಿ ಬಂದೆಯಯ್ಯಾ ಬಸವಣ್ಣಾ.
ಇಂತಪ್ಪ ಮಹಾಪ್ರಣವಂಗಳೆ ಬಸವಣ್ಣನಾಗಿ,
ಆ ಬಸವಣ್ಣನೆ ಮಹಾಪ್ರಣವಂಗಳಾಗಿ
ತನ್ನ ಮತಕ್ಕೆ ತಾನೆ ಬಂದು ಭಕ್ತಿವಸ್ತುವನಿತ್ತಡೆ.
ಇವ ನಾನು ನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನನ ಭಕ್ತರಿಗಿತ್ತು ಬದುಕಿದೆನಯ್ಯಾ !

enna cittakke nakāravāgi bandeyayyā Basavaṇṇā.
enna buddhige makāravāgi bandeyayyā Basavaṇṇā.
enna ahaṅkārakke śikāravāgi bandeyayyā Basavaṇṇā.
enna manakke vakāravāgi bandeyayyā Basavaṇṇā.
enna jñānakke yakāravāgi bandenayyā Basavaṇṇā.
enna matige ōṁkāravāgi bandeyayyā Basavaṇṇā.
enna nādakke akāravāgi bandeyayyā Basavaṇṇā.
enna binduviṅge ukāravāgi bandeyayyā Basavaṇṇā.
enna kaḷege makāravāgi bandeyayyā Basavaṇṇā.
enna bhavava kondehenendu bakāravāgi bandeyayyā Basavaṇṇā.

enna śaktige sakāravāgi bandeyayyā Basavaṇṇā.
enna vacassiṅge vakāravāgi bandeyayyā Basavaṇṇā.

intappa mahāpraṇavaṅgaḷe Basavaṇṇanāgi,
ā Basavaṇṇane mahāprāṇavaṅgaḷāgi
tanna maṭhakke tāne bandu bhaktivastuvanittaḍe,
iva nānu Niḥkaḷaṅka Mallikārjunana bhaktarigittu badukidanayyā!

Basavaṇṇa, you came, Lord, to my consciousness
As the syllable Na;
Basavaṇṇa, you came, Lord, to my intellect
As the syllable Ma;
Basavaṇṇa, you came, Lord, to my self
As the syllable Śi;
Basavaṇṇa, you came, Lord, to my heart
As the syllable Va;
Basavaṇṇa, you came, Lord, to my knowledge
As the syllable Ya;
Basavaṇṇa, you came, Lord, to my reason
As the syllable Ōṁ;
Basavaṇṇa, you came, Lord ,to my Nāda
As the syllable A;
Basavaṇṇa, you came, Lord, to my Bindu
As the syllable U;
Basavaṇṇa, you came, Lord, to my Kaḷa
As the syllable Ma;
Basavaṇṇa, you came, Lord, to break
My wheel of births
As the syllable Ba;
Basavaṇṇa, you came, Lord, to my strength
As the syllable Sa.
Basavaṇṇa, you came, Lord, to my speech
As the syllable Va.
After such spells themselves
Became Basavaṇṇa, and Basavaṇṇa they,
When he came to his own maṭha, and left
Pious oblations, I in my turn gave them away
To Niḥkaḷaṅkamallikārjuna's devotees
And I was saved.

ಇಂತು ಮೋಳಿಗೆಯ ಮಾರಿತಂದೆಗಳು ಬಸವರಾಜದೇವರ ಸ್ತೋತ್ರಮಂ ಮಾಡುತ್ತಿರಲು, ಆ ಪ್ರಸ್ತಾವದೊಳು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಆ ಮೋಳಿಗೆಮಾರಿ ತಂದೆಗಳ ಸ್ತೋತ್ರಮಂ ಮಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ;

intu Mōḷigeyamāritandegaḷu Basavarājadēvara stōtramaṁ māḍuttiralu, ā prastāvadoḷu Siddharāmayyadēvaru ā Moḷigemāritandegaḷa stōtramaṁ māḍida prastāvada vacana:

When Father Mōḷigeya Mārayya thus sang the praises of Lord Basavarāja, Lord Siddharāmayya then sang the praises of Father Mōḷige Mārayya:

೧೭

ಮೂಱುಕಟ್ಟಿಗೆಯನ್ನು ಮುಯ್ಯೂರಲಿರಿಸಿದನು
ನೀಱ ನಿಃಪತಿಯಾದ ಲಿಂಗದಲ್ಲಿ
ಆಱೂಢ ಅಂಗುಲದೊಳಗೆ ಅಱುವೆರಳನಿರಿಸಿದನು
ಧೀರ ಮೋಳಿಗೆಮಾರ ಶರಣು ಶರಣು
ಆಱೂಢ ದಶಗಳ ಭೇದವನಱಿದಂತೆ ತೋಱಿದ
ಶರಣೆಂದೆನಯ್ಯಾ ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಾ.

mūṟukaṭṭigeyannu muyyūralirisidanu
nīṟa niḥpatiyāda liṅgadalli
āṟūḍha aṅguladoḷage aṟuveraḷanirisidanu
dhīra Mōḷigemāra śaraṇu śaraṇu
āṟūḍha daśagaḷa bhēdavanaṟidante tōṟida
śaraṇendenayyā Kapilasiddhamallikārjunā.

I say Hail, O hail !
To the heroic Mōḷige Mārayya,
Who placed the three staves
In the three villages,
Who—lover consummated in Liṅga—
As highest climber, lodged
His six fingers in an inch's space,
And revealed, as one who knows,
The nature of the highest states,
O Kapilasiddhamallikārjuna:

ಇಂತು ಬಸವರಾಜದೇವರು ಚೆನ್ನಬಸವರಾಜದೇವರು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಮೋಳಿಗೆಮಾರಿತಂದೆಗಳೊಡನೆ ಮಹಾನುಭಾವ ಸದ್‌ಗೋಷ್ಠಿಯಂ ಮಾಡಿ ತಮ್ಮ ಗೃಹಕ್ಕೆ ಬಿಜಯಂಗೆಯ್ಯಲು, ಇತ್ತ ಆ ಮೋಳಿಗೆಯ ಮಾರಿತಂದೆಗಳು ಲಿಂಗೈಕ್ಯವಾದೆಹೆವೆಂಬ ಆತುರದಿಂ ನುಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Basavarājadēvaru Cennabasavarājadēvaru Siddharāmayya-dēvaru Mōḷigemāritandegaḷoḍane mahānubhāva sadgōṣṭhiyaṁ māḍi tamma gṛhakke bijayaṁgaiyyalu, itta ā Mōḷigeya Māritandegaḷu liṅgaikyavādehevemba āturadiṁ nuḍida prastāvada vacana :

The vacana which tells how, after Lord Basavarāja, Lord Cennabasavarāja and Lord Siddharāmayya had mystic discourses with Father Mōḷige Mārayya and went back to their several houses, the latter on his side expressed his eagerness for consubstantial union with Liṅga:

೧೮

ಓ ಎಂದಲ್ಲಿ ನಿರಾಕಾರವಸ್ತುವಾದೆಯಲ್ಲಾ.
ಓಂ ಎಂದಲ್ಲಿ ಸಾಕಾರವಸ್ತುವಾದೆಯಲ್ಲಾ.
ತತ್ತ್ವಮಸಿ ಎಂದಲ್ಲಿ ತತ್ತ್ವರೂಪಾಗಿ
ಜಗವ ರಕ್ಷಿಸಿಹೆನೆಂದು ಕರ್ತುರೂಪಾದೆಯಲ್ಲಾ.
ನಿಮಗೆ ಮರ್ತ್ಯದ ಮಣಿಹ ಎಲ್ಲಿ ಪರಿಯಂತರ ?
ಎನಗೆ ಕಟ್ಟುಗುತ್ತಿಗೆಯೆ ?
ನಾ ಕಟ್ಟಿಗೆಯ ಹೊತ್ತು ಶಿವಭಕ್ತರ ಮನೆಗೆ
ನೀವು ಕೊಟ್ಟ ಕಾಯಕದ ಕೃತ್ಯ
ಇನ್ನೆಷ್ಟು ದಿನ ಹೇಳಾ ನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನಾ ?

ō endalli nirākāravastuvādeyallā.
ōṁ endalli sākāravastuvādeyallā.
tattvamasi endalli tattvarūpāgi
jagava rakṣisihenendu karturūpādeyallā.
nimage martyada maṇiha elli pariyantara ?
enage kaṭṭuguttigeye ?
nā kaṭṭigeya hottu śivabhaktara manege
nīvu koṭṭa kāyakada kṛtya
innesṭu dina hēḷā Niḥkaḷaṅka Mallikārjunā ?

In saying 'Ō', you are indeed
The Formless one;
In saying 'Ōṁ', you are indeed
The personal Form;
In saying 'That Thou art', you took
The Maker's form
To save, as Principle, the world.

How long shall I keep up for you
This mission of a mortal man?
Is this a rigid covenant
For me alone?
Tell me, Niḥkaḷaṅkamallikārjuna,
How many days must I
Perform this work imposed by you,
Peddling these faggots to
Śivabhaktas' homes?

೧೯

ಊರು ಕೆಟ್ಟು ಸೂಱೆಯಾಡುವಾಗ ಆರಿಗಾರೂ ಇಲ್ಲ.
ಬಸವಣ್ಣ ಸಂಗಮಕ್ಕೆ, ಚೆನ್ನಬಸವಣ್ಣ ಉಳುವೆಗೆ, ಪ್ರಭು ಕದಳಿಗೆ,
ಮಿಕ್ಕಾದ ಪ್ರಮಥರೆಲ್ಲರೂ ತಮ್ಮ ತಮ್ಮ ಲಕ್ಷ್ಯಭಾವಕ್ಕೆ ಮುಕ್ತಿಯನೈದಿಹರು.
ನನಗೊಂದು ಬಟ್ಟೆಯ ಹೇಳಾ ನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನಾ.

ūru keṭṭu sūṟeyāḍuvāga ārigārū illa.
Basavaṇṇa Saṅgamakke, Cennabasavaṇṇa Uḷuvege,
Prabhu kadaḷige,
mikkāda pramatharellarū tamma tamma
lakṣyabhāvakke muktiyanaidiharu.
nanagondu baṭṭeya hēḷā Niḥkaḷṅka Mallikārjunā.

When a place is lost and being sacked,
It's every one for himself!
Basavaṇṇa at Saṅgama, at Uḷuve,
Cennabasavaṇṇa, Prabhu at the Plantain-grove,
The rest of the saints have attained,
Each at his chosen spot, salvation's goal.
Show me a path,
Niḥkaḷaṅkamallikārjuna!

೨೦

ಮತ್ತಂ,
ಕಾಯಸಮಾಧಿಯನೊಲ್ಲೆ. ನೆನಹುಸಮಾಧಿಗೆ ನಿಲ್ಲೆ.
ಕೈಲಾಸವೆಂಬ ಭವಸಾಗರವನೊಲ್ಲೆ.
ಎನ್ನ ಅಲ್ಲಿಗೆ ಇಲ್ಲಿಗೆ ಎಂದೆಳೆಯದೆ,
ನಿನ್ನಲ್ಲಿ ಕೂಟಸ್ಥವ ಮಾಡು ನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನಾ.

mattaṁ,
kāyasamādhiyanolle. nenahusamādhige nille.
kailāsaveṁba bhavasāgaravanolle.
enna allige illige endeḷeyade,
ninnalli kūṭasthava māḍu Niḥkaḷaṅka Mallikārjunā.

Again:

I do not want the body's trance,
Nor claim that ecstasy
Which goes with meditation;
I do not want the ocean of births
We call Kailāsa...
O Niḥakaḷaṅkamallikārjuna,
Make me a state of unity with Thee,
No more impelled this way and that.

೨೧

ಮತ್ತಂ,
ಎನಗೆ ನೀನಿಂಬುಗೊಡುವಲ್ಲಿ
ಸಕಲವ ಪ್ರಮಾಣಿಸುವುದ ಬಿಟ್ಟು ನಿಃಕಲವಸ್ತುವಾಗು.
ಶಕ್ತಿಸಮೇತವ ಬಿಟ್ಟು ನಿಶ್ಶಕ್ತಿನಿರ್ಲೇಪನಾಗು.
ಚಿತ್ತವ ನೋಡಿಹೆನೆಂಬ ಹೆಚ್ಚು ಕುಂದ ಬಿಟ್ಟು ನಿಶ್ಚಿಂತನಾಗು.
ಅಂದು ಮಿಕ್ಕಾದ ಭಕ್ತರ ಗುಣವ ನೋಡಿಹೆನೆಂದು
ತೊಟ್ಟ ಠಕ್ಕು ಠವಾಳವ ಬಿಡು.
ಸರ್ವರಾಗ ವಿರಾಗನಾಗಿ,
ಸರ್ವಗುಣಸಂಪನ್ನನಾಗಿ, ಜ್ಞಾನಸಿಂಧು ಸಂಪೂರ್ಣನಾಗಿ
ನಿನ್ನಱಿವಿನ ಗುಡಿಯ ಬಾಗಿಲ ತೆಱೆದೊಮ್ಮೆ ತೋಱಾ.
ಎನ್ನಡಿಗೆ ನಿನ್ನ ಗುಡಿಯ ಸಂಬಂಧವ ನೋಡಿಹೆ.
ಇದಕ್ಕೆ ಗನ್ನ ಬೇಡ ಚೆನ್ನ ನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನಾ,

mattaṁ,
enage nīniṁbugoḍuvalli
sakalava pramāṇisuvuda biṭṭu niḥkalavastuvāgu.
śaktisamētava biṭṭu niśyaktinirlēpanāgu.
cittava nōḍiheneṁba heccu kunda biṭṭu niścintanāgu.
andu mikkāda bhaktara guṇava nōḍihenendu
toṭṭa ṭhakku ṭhavāḷava biḍu.

sarvarāga virāganāgi,
sarvaguṇasaṁpannanāgi, jñānasindhu saṁpūrṇanāgi
ninnaṟivina guḍiya bāgila teṟedomme tōṟā.
ennaḍige ninna guḍiya saṁbandhava nōḍihe.
idakke ganna bēḍa cenna Niḥkaḷaṅka Mallikārjunā.

Again:

If you would give me welcome, do you
Give up this servitude to Form
And be yourself the Formless Thing;
Give up this company of Force and be
The Forceless and untainted one;
Give up the nice concern with more and less
In testing my consciouness, and be
Yourself the care-free one;
Give up the stratagems you employed of old
To test the virtue of outstanding saints;
Do you become all passion-free,
All virtues' treasury,
A sea of knowledge at its flood,
And, opening the gateway of the shrine
Where we can know your deity,
Reveal yourself but once,
And you shall see how fast
My footsteps cling unto your shrine...
O gracious Niḥkaḷaṅkamallikārjuna,
No subterfuge in this!

೨೨

ಮತ್ತಂ,

ನಿನ್ನನಱಿವುದಕ್ಕೆ ಹೆಣ್ಣು ಹೊನ್ನು ಮಣ್ಣೆಂಬ
ಸನ್ನೆಯ ತೊಱೆಯ ಹಾಯಬೇಕು.
ಆ ಮೂಱನಱಿವಲ್ಲಿ, ಮಱೆದು ಹಿಡಿವಲ್ಲಿ, ಅಱಿದು ಬಿಡುವಲ್ಲಿ,
ಆ ಉಭಯದ ಒಡಲು ಹಱಿದು ತೋಱಿಕೆ ನಷ್ಟವಾಗಿ ನಿಂದವಂಗಲ್ಲದೆ,
ನಿನ್ನ ಚರಣದ ಬಾಗಿಲ ಬಾದಳವನೇಱಿಬಾರದು.
ಅದಕ್ಕೆ ಸನ್ನೆಗಟ್ಟಿಗೆಯೆ ಚೆನ್ನ ನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನಾ?

mattaṁ,
ninnanaṟivudakke heṇṇu honnu maṇṇeṁba
sanneya toṟeya hāyabēku.
ā mūṟanaṟivalli, maṟedu hiḍivalli aṟidu biḍuvalli,
ā ubhayada oḍalu haṟidu tōṟike naṣṭavāgi nindavaṅgallade,
ninna caraṇada bāgila bādaḷavanēṟabāradu.
adakke sannegaṭṭigeye cenna Niḥkaḷaṅka Mallikārjunā?

Again:

To know Thee, one must cross
The ford they call
Gold, woman and land.
No one but he who stands,
Rending the body of the Twain,
Smashing appearance to nought,
In gaining knowledge of the Three,
Forgetting and then grasping,
Knowing and letting go again,
Can climb the opening in the gate
Unto Thy feet!
Can there be a punting-pole thereto,
O gracious Niḥkaḷaṅkamallikārjuna ?

ಈ ಹೀಗೆಂದು ಮೋಳಿಗೆಮಾರಿತಂದೆಗಳು ಲಿಂಗೈಕ್ಯವಾದೆಹೆವೆಂದು ಅವಸ್ಥೆಯಿಂ ನುಡಿಯಲು, ಆ ಪ್ರಸ್ತಾವದೊಳು ಅವರ ಪುಣ್ಯಾಂಗನೆ ಮಹಾದೇವಿಯಮ್ಮನು, ಇನ್ನು ಭಿನ್ನವಾಗಿ ಲಿಂಗೈಕ್ಯವಾದೆಹೆನೆಂಬಾಗ ಮುನ್ನ ಲಿಂಗದಲ್ಲಿ ಏಕಾರ್ಥವಿಲ್ಲವೆ? ಎಂದು ನುಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Mōḷigemāritandegaḷu liṅgaikyavādehevendu avastheyiṁ nuḍiyalu, ā prastāvadoḷu avara puṇyāṅgane Mahādēviyammanu, innu bhinnavāgi liṅgaikyavādehenemṁbāga munna liṅgadalli ēkārthavillave? endu nuḍida prastāvada vacana:

The vacana which tells how, when Father Mōḷige Mārayya had expressed his eagerness for union with Liṅga, then his wife Mahādēviyamma remarked, "If you would be united with Liṅga now as if you had been apart, were you not in Liṅga before?":

೨೩

ಅದೇತಕ್ಕಯ್ಯಾ, ಶಿವನೊಳಗೆ ಕೂಟಸ್ಥನಾದೆಹೆನೆಂಬ ಹಲುಬಾಟ ?
ಇದು ಭಕ್ತಿ ಸತ್ಯದ ಆಟವಲ್ಲ.
ಇನ್ನಾರ ಕೇಳಿ, ಮತ್ತಿನ್ನಾರಿಗೆ ಹೇಳಿ,
ನೀ ಮಾಡುವ ಮಾಟ ?
ಮುನ್ನ ನೀನಾರೆಂದಿದ್ದೆ ಹೇಳಾ ?
ಆ ಭಾವವನಱಿದು ನಿನ್ನ ನೀನೆ ತಿಳಿ
ಎನ್ನಯ್ಯಪ್ರಿಯ ಇಮ್ಮಡಿನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನಾ.

adētakkayyā, śivanoḷage kūṭasthanādeheneṁba halubāṭa?
idu bhakti satyada āṭavalla.
innāra kēḷi, mattinnārige hēḷi,
nī māḍuva māṭa?
munna nīnārendidde hēḷā?
ā bhāvavanaṟidu ninna nīne tiḷi
ennayyapriya Immaḍi Niḥkaḷaṅka Mallikārjunā.

Wherefor this clamouring to be
In a state of unity with Śiva?
This is no real piety...
Whatever you do, do you need
Another's counsel or consent?
What were you, then, before? Tell me!
Know what this means and understand yourself,
O Ennayyapriya Immaḍi Niḥkaḷaṅkamallikārjuna!

೨೪

ಮತ್ತಂ,
ಕಾಷ್ಠವ ಸುವರ್ಣವ ಮಾಡಿದೆನೆಂಬ ಘಾತಕತನವೆ ನಿಮ್ಮ ಭಕ್ತಿ ?
ಸಕಲ ದೇಶ ಕೋಶ ವಾಸ ಭಂಡಾರ
ಸವಾಲಕ್ಷ ಮುಂತಾದ ಸಂಬಂಧ ಸ್ತ್ರೀಯರ
ಬಿಟ್ಟು ಬಂದೆನೆಂಬ ಕೈಕೂಲಿಯೆ ನಿಮ್ಮ ಭಕ್ತಿ ?
ಬಸವಣ್ಣ ಚೆನ್ನಬಸವಣ್ಣ ಪ್ರಭುದೇವರು ಮುಂತಾದ
ಏಳುನೂಱೆಪ್ಪತ್ತು ಅಮರಗಣಂಗಳ ಭಾವವಿದ್ದಂತೆ
ನಿಮ್ಮ ಅಗಡವೇಕಯ್ಯಾ ?
ನಿಮ್ಮ ಅಱಿವಿಂಗೆ ಇದಿರಿನಲ್ಲಿ ಕೂಡಿಹೆನೆಂಬ
ಭಿನ್ನಭಾವ ಉಂಟೇ ಅಯ್ಯಾ ?

ಕರ್ಪುರದ ಅರಣ್ಯವ ಕಿಚ್ಚು ಹತ್ತಿ ಬೆಂದಲ್ಲಿ,
ಭಸ್ಮ ಇದ್ದಿಲೆಂದು ಲಕ್ಷಿಸಲುಂಟೆ ?
ನಿಮ್ಮ ಭಾವವ ನಿಮ್ಮಲ್ಲಿಗೆ ತಿಳಿದುಕೊಳ್ಳಿ.
ನಿಮ್ಮ ಕೂಟಕ್ಕೆ
ಎನ್ನ ನಾಚಿಕೆಯ ಬಿಡಿಸಿದ ತೆಱನ ತಿಳಿದುಕೊಳ್ಳಿ.
ಶಕ್ತಿಯ ಮಾತೆಂದು ಧಿಕ್ಕರಿಸಬೇಡ.
ಹೊಱಗೆ ಕೂಡಿಹೆನೆಂಬುದು ನಿಮ್ಮ ಅಱಿವಿಂಗೆ ಹಾನಿ.
ಎನ್ನಯ್ಯಪ್ರಿಯ ಇಮ್ಮಡಿನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನಾ,
ನಿಮ್ಮ ಶರಣರ ನೆಲೆಯ ನೀವೆ ನೋಡಿಕೊಳ್ಳಿ.

mattaṁ,
kāṣṭhava suvarṇava māḍideneṁba ghātakatanave nimma bhakti ?
sakala dēśa kōśa vāsa bhaṇḍāra
savālakṣa muntāda saṁbandha strīyara
biṭṭu bandeneṁba kaikūliye nimma bhakti ?
Basavaṇṇa Cennabasavaṇṇa Prabhudēvaru muntāda
ēḷunūṟeppattu amaragaṇaṅgaḷa bhāvaviddante
nimma agaḍavēkayyā ?
nimma aṟiviṅge idirinalli kūḍiheneṁba
bhinnabhāva uṇṭe ayyā ?
karpurada araṇyava kiccu hatti bendalli,
bhasma iddilendu lakṣisaluṇṭe ?
nimma bhāvava nimmallige tiḷidukoḷḷi
nimma kūṭakke,
enna nācikeya biḍisida teṟana tiḷidukoḷḷi.
śaktiya mātendu dhikkarisabēḍa
hoṟage kūḍiheneṁbudu nimma aṟiviṅge hāni.
ennayyapriya Immaḍi Niḥkaḷaṅka Mallkārjunā,
nimma śaraṇara neleya nīve noḍikoḷḷi.

Again:

When you transformed the faggot into gold—
Was your devotion a felony?
When you forsook
Your land, wealth, palaces and all,
Your treasury and wide domains,
Yea, all your women too—
Was your devotion but a coolie's job?
Why this your impish trick, good Sir,

When the spirit of
Basavaṇṇa, Cennabasavaṇṇa,
Prabhu and seventy and seven hundred more
Immortal ones is there?
Why, Sir, this sense of Twain
Within your wisdom, that you should want
To join the Other?
When a grove of camphor burns in fire,
Can you detect charcoal and ash?
Do realise your heart unto yourself:
Do realise how you dispelled
My shyness when we came together.
Do not disdain a woman's words...
To hanker after unity without
Is ruin to your consciousness.
O Ennayyapriya Immadi Niḥkaḷaṅkamallikārjuna—
Do you at least take note
Of the stature of your śaraṇas!

೨೫

ಮತ್ತಂ,
ಸ್ವಯವಿದ್ದಂತೆ ಲಯವ ಕೂಡುವರೆ ಅಯ್ಯಾ ?
ಪರುಷವಿದ್ದಂತೆ ಹೇಮವನಱಸುವರೆ ಅಯ್ಯಾ ?
ಸ್ವಯಂಜ್ಯೋತಿ ಇದ್ದಂತೆ ದೀಪವನಱಸುವರೆ ಅಯ್ಯಾ ?
ನೀನಲ್ಲಿ ಇಲ್ಲಿ ಕೂಡಿಹೆನೆಂಬ ಕೂಟದ ಭಿನ್ನವ ಹೇಳಯ್ಯಾ ?
ಕಣ್ಣಿನಲ್ಲಿ ನೋಡಿ ಕಣ್ಣ ಮಱೆದೆನೆಂದು,
ಆ ಭಿನ್ನಭಾವನಂತೆ ಆದಿರಲ್ಲಾ !
ಅದು ನಿಮ್ಮ ಗುಣವಲ್ಲ,
ಎನ್ನ ಗುಣ ಎನ್ನಯ್ಯಪ್ರಿಯ ಇಮ್ಮಡಿನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನಾ.

mattaṁ,
svayaviddante layava kūḍuvare ayyā?
paruṣaviddante hēmavanaṟasuvare ayyā?
svayaṁjyōti iddante dīpavanaṟasuvare ayyā?
nīnalli illi kūḍiheneṁba kūṭada bhinnava hēḷayyā?
kaṇṇinalli nōḍi kaṇṇa maṟedenendu,
ā bhinnabhāvanante ādirallā!
adu nimma guṇavalla,
enna guṇa ennayyapriya Immaḍi Niḥkaḷaṅka Mallikārjunā.

Again:

Why should you, Sir, who are the Self,
Unite yourself to what's destructible?
Why should you, Sir, the alchemic stone,
Seek gold? and why should you look for
A lamp, being the self-shining light?
Tell me, good Sir,
The difference in that union where
You would unite
With this and that...
Alas, you have become
Like one deluded with the Twain,
Who, seeing with eyes, forgets his eyes!
That's not your nature, it is mine,
Ennayyapriya Immaḍi Niḥkaḷaṅkamallikārjuna.

೨೬

ಮತ್ತಂ,

ಕೈಯಲ್ಲಿ ಜ್ಯೋತಿಯ ಹಿಡಿದು ಕತ್ತಲೆ ಎನಲೇತಕ್ಕೆ ?
ಪರುಷರಸ ಕೈಯಲಿದ್ದು ಕೂಲಿಯ ಮಾಡಲೇತಕ್ಕೆ ?
ಕ್ಷುತ್ತು ನಿವೃತ್ತಿಯಾದವಂಗೆ
ಕಟ್ಟೋಗರದ ಹೊಱೆಯ ಹೊಱಲೇತಕ್ಕೆ ?
ನಿತ್ಯ ಅನಿತ್ಯವ ನೀ ತಿಳಿದು,
ಮರ್ತ್ಯ ಕೈಲಾಸವೆಂಬುದು ಭಕ್ತರಿಗೆ ಯುಕ್ತಿಯಲ್ಲ.
ನಿಶ್ಚಯವ ತಾನಱಿತು,
ಅತ್ತಣ ಇತ್ತಣ ಗೊತ್ತು ನಿಶ್ಚಯವಾಗಿ ನಿಂದಲ್ಲಿ,
ಆ ಬಟ್ಟಬಯಲ ಬೆಳಗ ನಿನ್ನ ನೀನೆ ನೋಡಿಕೋ,
ಎನ್ನಯ್ಯಪ್ರಿಯ ಇಮ್ಮಡಿನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನನಲ್ಲಿ.

mattaṁ,

kaiyalli jyōtiya hiḍidu kattale enalētakke?
paruṣarasa kaiyaliddu kūliya maḍalētakke?
kṣuttu nivṛttiyādavaṅge
kaṭṭōgarada hoṟeya hoṟalētakke?
nitya anityava nī tiḷidu,
martya kailāsaveṁbudu bhaktariye yuktiyalla.

niścayava tānaṟitu,
attaṇa ittaṇa gottu niścayavāgi nindalli,
ā baṭṭabayala beḷaga ninna nīne nōḍikō,
ennayyapriya Immaḍi Niḥkaḷaṅka Mallikārjunanalli.

Again:

Why should you, light in hand,
Complain it's dark?
Why should you, when the alchemic stone
Is in your hand, drudge for a wage?
Why should you bend under the hamper's load,
With hunger satisfied?
It is not proper for a devotee,
Who knows the temporal and the eterne,
To chatter about earth and Heaven.
When having gained the certitude ,
The shifting target has at last
Steadied itself
And lodged in you, do you realise yourself
The light of the absolute Void,
In Ennayyapriya Immaḍi Niḥkaḷaṅkamallikārjuna.

೨೭

ಮತ್ತಂ,

ಕಾಣಿಗೆ ಹೋರಿ ಕಡವರವ ನೀಗಲೇತಕ್ಕೆ ?
ಅಳಿಗಾಡಿ ತುಂಬಿದ ಕೊಡನ ಹೊಡಗೆಡಹಲೇತಕ್ಕೆ ?
ನಿನ್ನಂಗದಲ್ಲಿ ಗುರು ಕೊಟ್ಟ
ಲಿಂಗವೆಂಬುದೊಂದು ಕುಱುಹು ಇರುತ್ತಿರಲಿಕ್ಕೆ,
ಆ ನಿಜಲಿಂಗದ ಸಂಗವನಱಿಯದೆ,
ಸಂದಿಗೊಂದಿಯಲ್ಲಿ ಹೊಕ್ಕೆಹೆನೆಂಬ ಗೊಂದಣವೇತಕ್ಕೆ ?
ತಾ ನಿಂದಲ್ಲಿ ಕೆಡಹಿದ ಒಡವೆಯ,
ಆಚೆಯಲ್ಲಿ ನೆನೆದು ಅಱಿಸಿದಡಿಲ್ಲ.
ಅದು ಮತ್ತೆ ತನಗೆ ಸಂದಿಸುವುದೆ ?
ಘನಲಿಂಗ ನಿನ್ನಂಗದಲ್ಲಿ ಇದ್ದಂತೆ,
ಕಂಡೆ ಕಾಣೆನೆಂಬ ನಿನ್ನ ನಿಜ ನಿಂದಲ್ಲಿಯೆ ಸಂದೇಹವ ತಿಳಿದುಕೊಳ್ಳಿ,
ಎನ್ನಯ್ಯಪ್ರಿಯ ಇಮ್ಮಡಿನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನನಲ್ಲಿ.

mattaṁ,
kāṇige hōri kaḍavarava nīgalētakke?
aḷigāḍi tuṁbida koḍana hoḍageḍahalētakke?
ninnaṅgadalli guru koṭṭa
liṅgaveṁbudondu kuṟuhu iruttiralikke,
ā nijaliṅgada saṅgavanaṟiyade,
sandigondiyalli hokkeheneṁba gondaṇavētakke?
tā nindalli keḍahida oḍaveya,
āceyalli nenedu aṟasidaḍilla.
adu matte tanage sandisuvude?
ghanaliṅga ninnaṅgadalli iddante,
kaṇḍekāṇeneṁba ninna nija nindalliye sandēhava tiḷidukoḷḷi,
ennayapriya Immaḍi Niḥkaḷaṅka Mallikārjunanalli.

Again:

Why lose the gold in fighting for a straw?
Set upside down a vessel filled to the brim?
When the Liṅga sign the Guru gave
Adorns your body, why should you ignore
This link with the Absolute, and make ado
To scuttle through this lane or that?
After you drop an object where you stand,
You're wasting time to look for it elsewhere:
Does it return to you?
When the great Liṅga is within you and
Your real Self stands still,
Clear all doubt of having seen or no,
Ennayyapriya Immaḍi Niḥkaḷaṅkamallikārjuna.

೨೮

ಮತ್ತಂ,
ತನ್ನ ಕಣ್ಣಿಂದ ಕನ್ನಡಿಯ ನೋಡಿ,
ಆ ದೃಷ್ಟಿ ಕಾಣಲಿಕ್ಕೆ ಕಣ್ಣೋ? ಕನ್ನಡಿಯೋ?
ಆ ಉಭಯ ದೃಷ್ಟಿಯಿಂದ ಇಷ್ಟದ ದೃಷ್ಟವ ಕಂಡು,
ಉಭಯ ನಿಶ್ಚಯವಾದಲ್ಲಿ
ಕೈವಲ್ಯವೆಂಬ ಕರ್ಕಶ ಬೇಡಾ.
ಕೈಯ ಮುದ್ದೆಯ ಕೆಡಹಿದಲ್ಲಿ ಬಾಯಿಗೆ ಬಯಲು.
ಆದ ನಿಮ್ಮ ನೀವೇ ತಿಳಿದುಕೊಳ್ಳಿ,
ಎನ್ನಯ್ಯಪ್ರಿಯ ಇಮ್ಮಡಿನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನಾ.

mattaṁ,
tanna kaṇṇinda kannaḍiya nōḍi,
ā dṛṣṭikāṇalikke kaṇṇō? kannaḍiyō?
ā ubhaya dṛṣṭiyinda iṣṭada dṛṣṭava kaṇḍu,
ubhaya niścayavādalli
kaivalyaveṁba karkaśa bēḍā.
kaiya muddeya keḍahidalli bāyige bayalu.
ada nimma nīve tiḷidukoḷḷi
ennayyapriya Immaḍi Niḥkaḷaṅka Mallikārjunā.

Again:

When with your eyes you look
Into the glass,
Is it the mirror or the eyes
That gives the sight?
So, having had the sight
In the Iṣṭa with this dual eye,
When the sense of Twain is clearly felt,
Give up all vulgar thoughts of Heaven.
If you let fall
A morsel from your hand,
There is nothing for the mouth!
Do you explain this to yourself,
Ennayyapriya Immaḍi Niḥkaḷaṅkamallikārjuna.

೨೯

ಮತ್ತಂ,
ಸಕಲದಲ್ಲಿ ಅಳಿದು ನಿಷ್ಕಲದಲ್ಲಿ ಉಳಿದ ಮತ್ತೆ,
ಸಕಲವ ಕೂಡಿಹೆನೆಂಬ ನಿಷ್ಕಲ ಉಂಟೆ ಅಯ್ಯಾ?
ನಿಷ್ಕಲದೊಳಗೆ ಸಕಲವಡಗಿ,
ಆ ಗುಣ ಉಪದೃಷ್ಟಕ್ಕೆ ಈಡಿಲ್ಲದಲ್ಲಿ,
ಅಖಿಳಜಗವೆಂಬುದು ಹೊಱಿಗು.
ಆ ಗುಣ ನಿನ್ನ ಸದ್ಭಾವ ನಿಜವಾದಲ್ಲಿ, ನಿನ್ನಂಗವೆ ಕೈಲಾಸ.
ಆ ಲಿಂಗದ ಕೂಟವೆ ನಿರ್ಯಾಣ.
ಇದು ನಿಸ್ಸಂಗದ ಸಂಗ.
ನಿಮ್ಮ ನೀವೆ ತಿಳಿದುಕೊಳ್ಳಿ,
ಎನ್ನಯ್ಯಪ್ರಿಯ ಇಮ್ಮಡಿನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನಾ.

mattaṁ,

sakaladalli aḷidu niṣkaladalli uḷida matte,
sakalava kūḍiheneṁba niṣkala uṇṭe ayyā?
niṣkaladoḷage sakalavaḍagi,
ā guṇa upadṛṣṭakke īḍilladalli,
akhiḷajagaveṁbudu hoṛagu.
ā guṇa ninna sadbhāva nijavādalli, ninnaṅgave kailāsa.
ā liṅgada kūṭave niryāṇa.
idu nissaṅgada saṅga,
nimma nīve tiḷidukoḷḷi,
ennayyapriya Immaḍi Niḥkaḷaṅka Mallikārjunā.

Again:

When, with surcease of form,
The formlessness remains, does it
Desire to join the form?
When form is lost in formlessness,
And this condition escapes compare,
The entire universe recedes.
When this condition is realised
In your right will,
Your very body is Heaven.
This union with Liṅga is itself
The journey's end.
It's union with a thing
Transcending union.
Do understand it for yourself,
Ennayyapriya Immaḍi Niḥkaḷaṅkamallikārjuna.

೩೦

ಮತ್ತಂ,

ಅಂಗಕ್ರೀಯನಱಿವಲ್ಲಿ ಸ್ಥಾಣುವಿನ ಬಾಯು ತಿಲದಂತೆ,
ಆತ್ಮನ ಕಳೆಯು ತಿಳಿವಲ್ಲಿ
ತಿಲೆಯುಲ್ಲಿದ್ದ ಬಿಂದು ಒಲವರದಿಂದ ಜಾಱುವಂತೆ,
ಆ ಅಱಿವು ಮಹದಲ್ಲಿ ಬೆರಸುವಾಗ
ವಾರಿತಿಲೆ ನೋಡನೋಡಲಿಕ್ಕೆ ನೀರಾದಂತೆ ಇರಬೇಕು.

ಕಾಯುವಶದಿಂದ ಕರ್ಮವ ಮೀಱಿ,
ಕರ್ಮವಶದಿಂದ ವರ್ಮ ವಶಗತವಾದಲ್ಲಿ,
ಆದೆ ಕಾಯು ಬೆರಸಿ ಎಯ್ದಿದ ಕೈಲಾಸ.
ಆ ಭಾವವ ನಿಮ್ಮ ನೀವೆ ತಿಳಿದುಕೊಳ್ಳಿ,
ಎನ್ನಯ್ಯಪ್ರಿಯ ಇಮ್ಮಡಿನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನಾ.

mattaṁ,
aṅgakrīyanaṟivalli sthāṇuvina bāya tiladante,
ātmana kaḷeya tiḷivalli
śileyallidda bindu olavaradinda jāṟuvante,
ā aṟivu mahadalli berasuvāga
vāriśile nōḍa nōḍalikke nīrādante irabēku.
kāyavaśadinda karmava mīṟi,
karmavaśadinda varma vaśagatavādalli,
ade kāya berasi eydida kailāsa.
ā bhāvava nimma nīve tiḷidukoḷḷi,
ennayyapriya Immaḍi Niḥkaḷaṅka Mallikārjunā.

Again:

If you would know what body's action is,
You have to be
Like oil-seed in the oil-press mouth;
If you would understand
The splendour of the Self,
You have to be
Like drop of water in the stone
That oozes willingly.
Yea, if your knowledge would unite
With the Great Light, you have to be
Like hailstone melting while you watch.
When, passing karma through body's mastery,
You have, through mastery over karma, seized
The secret, that's your Heaven: attained
Together with the body itself.
Do understand it for yourself,
Ennayyapriya Immaḍi Niḥkaḷaṅkamallikārjuna.

೩೧

ಮತ್ತಂ,

ಮನೆಯಲ್ಲಿ ವೀರ ಧೀರ;
ರಣದಲ್ಲಿ ಓಸರಿಸಿದ ಮತ್ತೆ ಭಾಷೆಯ ಬಂಟನಲ್ಲ.
ನೀ ಬಂದ ದ್ವೇಷ, ನೀ ಮಾಡುವ ಮಾಟ,
ನೀ ಪ್ರಮಥರೆಲ್ಲರ ಹಂಗಿಸುವ ನಿರಂಗದ ವಚ,
ನಾ ಕೂಡಿಹೆನೆಂಬ ಸಂಧಿಯಲ್ಲಿಯೆ ನಿಂದಿತ್ತು ನಿಜಲಿಂಗದ ಕೂಟ.
ಆ ಸುಸಂಗವ ನಿನ್ನ ನೀನೆ ನೋಡಿಕೊ,
ಎನ್ನಯ್ಯಪ್ರಿಯ ಇಮ್ಮಡಿನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನಾ.

ṃattaṁ,

maneyalli vīra dhīra;
raṇadalli ōsarisida matte bhāṣeya baṇṭanalla.
nī banda dvēṣā, nī māḍuva māṭa,
nī pramatharellara haṅgisuva niraṅgada vaca,
nā kūḍiheneṁba sandhiyalliye nindittu nijaliṅgada kūṭa.
ā susaṅgava ninna nīne nōḍiko,
ennayyapriya Immaḍi Niḥkaḷaṅka Mallikārjunā.

Again:

If, brave and resolute at home,
You turn away in fight,
You are but a carpet knight.
Your spiteful advent and the deed you do,
The talk about the bodiless state
Wherewith you mock the saints
Are cancelled in the rift implied
In your desire to join
The Real Liṅga.
Do you see for yourself
This perfect union,
Ennayyapriya Immaḍi Niḥkaḷaṅkamallikārjuna.

ಈ ಹೀಗೆಂದು ಮಹಾದೇವಿಯಮ್ಮ ನುಡಿಯಲು, ಆ ಮೋಳಿಗೆಮಾರಿತಂದೆಗಳು ಲಿಂಗೈಕ್ಯದ ನಿಶ್ಚಯಭಾವವ ಕೇಳಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Mahādēviyamma nuḍiyalu, ā Mōḷigemāritandegaḷu liṅgaikyada niścayabhāvava kēḷida prastāvada vacana:

The vacana which tells how, on Mahādēviyamma speaking thus, Father Mōḷige Mārayya asked her the true meaning of union with Liṅga:

೩೨

ಭಕ್ತಿಯುಳ್ಳನ್ನಕ್ಕ ಇಷ್ಟಲಿಂಗದ ಹಂಗು ಬೇಕು.
ಆತ್ಮನುಳ್ಳನ್ನಕ್ಕ ಅಱಿವೆಂಬುದ ವಿಚಾರಿಸಬೇಕು.
ಮರ್ತ್ಯವೆಂಬುದು ನಾ ಬಲ್ಲನ್ನಕ್ಕ ಕರ್ಕಶದ ಜಗ.
ಇದು ಕಾರಣದಲ್ಲಿ,
ಕೈಲಾಸವೆಂಬ ಬಟ್ಟೆಯನಱಿಸಬೇಕು.
ಎನ್ನ ಸತ್ಯಕ್ಕೆ. ಎನ್ನ ಭಕ್ತಿಗೆ. ಎನ್ನ ಮನಕ್ಕೆ,
ಎನ್ನ ಮುಕ್ತಾಂಗನೆ, ಎನ್ನ ನಿಶ್ಚಯಕ್ಕೆ ಒಂದು ಗೊತ್ತ ತೋಱಾ !
ನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನನು ಎಲ್ಲಿದ್ದಹನು ಹೇಳಾ ?

bhaktiyuḷḷannakka iṣṭaliṅgada haṅgu bēku,
ātmanuḷḷannakka aṟivembuda vicārisabēku.
martyavembudu nā ballannakka karkaśada jaga,
idu kāraṇadalli,
kailāsavemba baṭṭeyanaṟasabēku.
enna satyakke, enna bhaktige, enna manakke,
enna muktāṅgane, enna niścayakke ondu gotta tōṟā!
Niḥkaḷaṅka Mallikārjunanu elliddahanu ḥēḷā?

As long as you possess
Devotion, there is need
Of Iṣṭa Liṅga.
As long as you possess
The self, you have to think about
Awareness.
As far as I am aware,
This world we call the mortal world
Is full of thorns: therefore
One has to go Kailāsa way.
For my truth's sake, for my piety,
For my mind's sake, O my saviour wife,
For my conviction's sake, show me
A goal ... Tell me where is
Niḥkaḷaṅkamallikārjuna!

ಈ ಹೀಗೆಂದು ಮೋಳಿಗೆಮಾರಿತಂದೆಗಳು ಕೇಳಲು, ಅವರ ಸತಿಯು ಮಹಾ ಘನಲಿಂಗಸ್ವರೂಪರು ನೀವಾದ ಕಾರಣ, ಎನಗೆ ಸ್ವತಂತ್ರವಿಲ್ಲೆಂದು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī ḥīgendu Mōḷigemāritandegaḷu kēḷalu, avara satiyu mahā ghanaliṅgasvarūparu nīvāda kāraṇa, enage svatantravillendu binnaisida prastāvada vacana :

The vacana which tells how, on Father Mōḷige Mārayya making this request, his wife observed, 'Since you are the living form of the Absolute Liṅga, I have no independence':

೩೩

ಕಾಯವಿದ್ದಂತೆ ತಲೆ ನಡೆದುದುಂಟೆ ಅಯ್ಯಾ ?
ಕಣ್ಣಿದ್ದಂತೆ ಕರ್ಣ ನೋಡಿದುದುಂಟೆ ಅಯ್ಯಾ ?
ಬಾಯಿ ಇದ್ದಂತೆ ನಾಸಿಕ ಉಂಡುದುಂಟೆ ಅಯ್ಯಾ ?
ತಾಯಿಲ್ಲದೆ ಮಕ್ಕಳು ಬಂದ ತೆಱನ ಹೇಳಯ್ಯಾ.
ನಿಮ್ಮ ಸೇವೆಯ ತೊತ್ತಿನ ಭಾವವ ಕೇಳಲೇತಕ್ಕೆ ?
ಪಟದೊಳಗಣ ಬಾಲಸರಕ್ಕೆ ಪ್ರತಿಸೂತ್ರ ನೇಣುಂಟೆ ?
ನಿಮ್ಮಲ್ಲಿ ಎನ್ನ ಭಾವ ಲೇಪ,
ಎನ್ನಯ್ಯಪ್ರಿಯ ಇಮ್ಮಡಿನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನನಲ್ಲಿಯೆ.

kāyaviddante tale naḍedudunṭe ayyā ?
kaṇṇiddante karṇa nōḍidudunṭe ayyā
bāyi iddante nāsika uṇḍudunṭe ayyā ?
tāyillade makkaḷu banda teṟana hēḷayyā.
nimma sēveya tottina bhāvava kēḷalētakke ?
paṭadoḷagaṇa bālasarakke pratisūtra nēṇunṭe ?
nimmalli ennabhāva lēpa,
ennayyapriya Immaḍi Niḥkaḷaṅka Mallikārjunanalliye·

Good Sir, has ever the head
Acted as body?
Good Sir, has ever the ear
Acted as eye?
Good Sir, has ever the nose
Acted as mouth?
Tell me, good Sir,
How, motherless, can children come.

Why should you care to know
The thinking of your servant-maid?
You think the kite's tail stands in need
Of supplementary string?
My heart has clung to you,
In Ennayyapriya Immaḍi Niḥkaḷaṅkamallikārjuna.

೩೪

ಮತ್ತಂ,
ಚಿತ್ರದ ಬೊಂಬೆಯು ಹಾಹೆ
ಎಲ್ಲಕ್ಕೂ ಆತ್ಮನಿಂದ ಚೇತನಿಸಿ ನಡೆವುತ್ತಿಹವೆ?
ಅವು ಸೂತ್ರಾಧಿಕನ ಭೇದ,
ಎನ್ನ ಶಕ್ತಿಜಾತಿಯ ಲಕ್ಷಣ.
ನಿಮ್ಮ ಭಕ್ತಿಸೂತ್ರದಿಂದ
ಎನ್ನ ಸ್ತ್ರೀಜಾತಿ ನಿಮ್ಮ ಶ್ರೀಪಾದದಲ್ಲಿ ಅಡಗಿತ್ತು.
ಎನಗೆ ಭಿನ್ನದ ಮಾತಿಲ್ಲ.
ಎನ್ನಯ್ಯಪ್ರಿಯ ಇಮ್ಮಡಿನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನನೆಂಬವರು ನೀವೆ!

mattaṁ,
citrada boṁbeya hāhe
ellakkū ātmaninda cētanisi naḍevuttihave?
avu sūtrādhikana bhēda,
enna śaktitjāiya lakṣaṇa.
nimma bhaktisūtradinda
enna strījāti nimma śrīpādadalli aḍagittu.
enage bhinnada mātilla.
ennayyapriya Immaḍi Niḥkaḷaṅka Mallikārjunaneṁbavaru nīve!

Again:
Do picture, puppet-doll
Have self-mobility?
Their art consists in the control
Of him who holds the strings;
While my condition is
The Shakti kind;
Through thy devotion's string
My woman-kind is lost
Within thy holy feet.

I know not any more
What separation means.
It's thou who art
Ennayyapriya Immaḍi Niḥkaḷaṅkamallikārjuna.

ಈ ಹೀಗೆಂದು ಮಹಾದೇವಿಯಮ್ಮ ನುಡಿಯಲು, ಆ ಮೋಳಿಗೆಮಾರಿತಂದೆ ಗಳು ಎನ್ನ ಸದಾಚಾರ ಸದ್‌ಭಕ್ತಿಗೆ ನೀನೊಳಗಾದ ಕಾರಣ, ಎನಗೆ ನಿನಗೆ ಭಿನ್ನಭಾವ ವಿಲ್ಲೆಂದು ಕೇಳಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Mahādēviyamma nuḍiyalu, ā Moḷigemāritandegaḷu enna sadācāra sadbhaktige nīnoḷagāda kāraṇa, enage ninage bhinna-bhāvavillendu kēḷida prastāvada vacana:

The vacana which tells how, on Mahādēviyamma speaking thus, Father Mōlige Mārayya asked, "Is it not because you are with me in my practice and piety that I have no sense of difference between you and me?":

೩೫

ತಲೆ ಇಲ್ಲದೆ ಕಾಲು ನಡೆಯಬಲ್ಲುದೆ ?
ಕುಕ್ಷಿ ಇಲ್ಲದೆ ಬಾಯಿ ಉಣಬಲ್ಲುದೆ ?
ಆತ್ಮನಿಲ್ಲದಿರೆ ಕರಚರಣಾದಿಗಳಿಗೆ ಏತಱ ಹೊಲಬು ?
ನಿನ್ನ ಭಕ್ತಿಯ ಬೆಳೆಯೆ ಎನಗೆ ಸತ್ಯದ ಹಾದಿ.
ಇದು ನಿಶ್ಚಯ ನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನಾ.

tale illade kālu naḍeyaballude ?
kukṣi illade bāyi uṇaballude ?
ātmanilladire karcaraṇādigaḷige ētaṟa holabu ?
ninna bhaktiya beḷeye enage satyada hādi.
idu niścaya Niḥkaḷaṅka Mallikārjunā.

Does the foot walk
Without the head?
Does the mouth eat
Without the stomach?
What chance is there for hands and legs
In the absence of the self ?
The growth of your devotion is
My way of truth: that's sure,
O Niḥkaḷaṅkamallikārjuna!

೩೬

ಮತ್ತಂ,

ಸತ್ವಗೆಟ್ಟಲ್ಲಿ ಕಾಷ್ಠವನೂರಿ ನಡೆಯಬೇಕು.
ಮತ್ತತ್ವವಿದ್ದಲ್ಲಿ ನಿಶ್ಚಯವ ಹೇಳಲಾಗಿ
ಮಹಾಪ್ರಸಾದವೆಂದು ಕೈಕೊಳಬೇಕು.
ಎನ್ನ ಭಕ್ತಿಗೆ ನೀ ಶಕ್ತಿಯಾದ ಕಾರಣ,
ಎನ್ನ ಸತ್ಯಕ್ಕೆ ನೀ ಸತಿಯಾದ ಕಾರಣ,
ಎನ್ನ ಸುಖದುಃಖ ನಿನ್ನ ಸುಖದುಃಖ, ಅನ್ಯವಿಲ್ಲ.
ಇದಕ್ಕೆ ಭಿನ್ನಭೇದವೇನು ಹೇಳಾ
ನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನಾ ?

mattaṁ,

satvageṭṭalli kāṣṭhavanūṟi naḍeyabēku.
mattatvaviddalli niścayava hēḷalāgi
mahāprasādavendu kaikoḷabēku.
enna bhaktige nī śaktiyāda kāraṇa,
enna satyakke nī satiyāda kāraṇa,
enna sukhaduḥkha ninna sukhaduḥkha, anyavilla.
idakke bhinnabhēdavēnu hēḷā
Niḥkaḷaṅka Mallikārjunā ?

Again:

When strength is lost, one has to walk
Planting a stick upon the ground;
When the mind reels,
One must accept as grace
What certainty is given one.
Because you are the strength
Behind my piety,
Because you are the spouse
Of this my quest of truth,
My pain and pleasure are your own...
Not else. Tell me,
O Niḥkaḷaṅkamallikārjuna,
What difference there be herein.

ಈ ಹೀಗೆಂದು ಮೋಳಿಗೆಮಾರಿತಂದೆಗಳು ಕೇಳಲು, ಅವರ ಸತಿಯು ಮಹಾ ಘನಲಿಂಗಕ್ಕೂ ನಿಮಗೂ ಅನ್ಯಭಿನ್ನವಿಲ್ಲೆಂದು ನಿಶ್ಚಯವ ತೋರಿ ನುಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Mōḷigemāritandegaḷu kēḷalu, avara satiyu mahāghanaliṅgakkū nimagū anyabhinnavillendu niścayava tōṟi nuḍida prastāvada vacana:

The vacana which tells how, on Father Mōḷige Mārayya asking this question, his wife convinced him that there is no otherness or difference between the Absolute Liṅga and him:

೩೭

ಕೂಟಕ್ಕೆ ಕುಱುಹಾದುದನಱಿಯದೆ,
ಆತ್ಮಕ್ಕೆ ಅಱಿವಾದುದನಱಿಯದೆ,
ಕೈಲಾಸವೆಂಬ ಸೂತ್ರದ ಒಳಗಿಗೆ ಮನ ಸೋತಿರಲ್ಲಾ !
ಅಂಧಕನ ಕೈಯ ರತ್ನದಂತೆ ಆದಿರಲ್ಲಾ !
ಪಂಗುಳನ ಕೈಯ ಶಸ್ತ್ರದಂತೆ ಆದಿರಲ್ಲಾ !
ಈ ನಿರಂಗವ ತಿಳಿದು ನಿಂದಲ್ಲಿ,
ಬೇಱೆ ಅಂಗವಡಗುವುದಕ್ಕೆ ಉಭಯವುಂಟೆಂಬ ದಂದುಗ ಬೇಡ.
ತಾ ನಿಂದಲ್ಲಿಯೆ ನಿಜಕೂಟ.
ತಿಳಿದಲ್ಲಿಯೆ ನಿರಂಗವೆಂಬುದು.
ಉಭಯವಿಲ್ಲ ಎನ್ನಯ್ಯಪ್ರಿಯ ಇಮ್ಮಡಿನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನನಲ್ಲಿ.

kūṭakke kuṟuhādudanaṟiyade,
ātmakke aṟivādudanaṟiyade,
kailāsaveṁba sūtrada oḷagige mana sōtirallā?
andhakana kaiya ratnadante ādirallā?
paṅguḷana kaiya śastradante ādirallā!
ī niraṅgava tiḷidu nindalli,
bēṟe aṅgavaḍaguvudakke ubhayavuṇṭeṁba danduga bēḍa.
tā nindalliye nijakūṭa.
tiḷidalliye niraṅgaveṁbudu.
ubhayavilla ennayyapriya Immaḍi Niḥkaḷaṅka Mallikārjunanalli.

Through ignorance that It has become
A symbol for the union,
Through ignorance that It has become
Awareness for the Self,
Your spirit has succumbed to the control
Of Heaven's strings!

You've been, alas,
Like blind man with a jewel in his hand!
Like cripple with a weapon in his hand !
When you have firmly understood
This disembodied state,
There is no bother about
This dual sense which says
There is the other to be merged into.
Wherever you stand, there is
True union; where your mind is clear,
There is the disembodied state.
There is no One and Other in
Ennayyapriya Immaḍi Niḥkaḷaṅkamallikārjuna.

೩೮

ಮತ್ತಂ,
ಇಷ್ಟದಲ್ಲಿ ನೋಟ. ಜ್ಞಾನದಲ್ಲಿ ಕೂಟ.
ಕೂಟ ಏಕಾರ್ಥವಾದಲ್ಲಿ ಕಾಯವೆಂಬ ಕದಳಿಯ ಬಿಟ್ಟುದು;
ಭಾವವೆಂಬ ಕುಱುಹ ಮಱೆದುದು.
ಇಂತೀ ಉಭಯ ನಿರ್ಭಾವವಾದಲ್ಲಿ
ಇಹ ಪರವೆಂಬ ಹೊಲಬುಗೆಟ್ಟಿತ್ತು,
ಎನ್ನಯ್ಯಪ್ರಿಯ ಇಮ್ಮಡಿನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನನು ಒಂದೆಂದಲ್ಲಿ.

mattaṁ,
iṣṭadalli nōṭa. jñānadalli kūṭa.
kūṭa ēkārthavādalli kāyaveṁba kadaḷiya biṭṭudu;
bhāvaveṁba kuṟuha maṟedudu.
intī ubhaya nirbhāvavādalli
iha paraveṁba holabugeṭṭittu,
ennayyapriya Immaḍi Niḥkaḷaṅka Mallikārjunanu ondendalli.

Again:
The gazing is through Iṣṭa-Liṅga;
The union is through Knowledge; when
The union has become
A consubstantial one, the body's share
Ceases to be; there is no more
The symbol we call Will.

When both of these have lost their meaning,
The bonds
Of here and hereafter disappear,
When you can say
Ennayyapriya Immaḍi Niḥkaḷaṅkamallikārjuna is one.

೩೯

ಮತ್ತಂ,
ಹೇಮದ ಬೆಂಬಳಿಯ ಸ್ವರೂಪದಂತೆ,
ಗ್ರಾಮದ ಬೆಂಬಳಿಯ ಬಟ್ಟೆಯಂತೆ,
ಹೇಮರೂಪಳಿದು ಸ್ವರೂಪವಡಗಿದಲ್ಲಿ,
ಕುಶಲ ಚಿತ್ರ ಎಲ್ಲಿದ್ದಿತ್ತು ?
ಬಟ್ಟೆಯ ಮೆಟ್ಟಿ ಹೋಗಿ ಪುನರಪಿಯಾಗಿ ತಿರುಗಿದಲ್ಲಿ,
ಊರ ಬಾಗಿಲ ಬಟ್ಟೆಯ ಒಂದಱಲ್ಲಿ ಹೋಗಬೇಕು.
ಇದು ದೃಷ್ಟಕ್ಕೆ ಕೊಟ್ಟ ಇಷ್ಟ.
ಆ ಇಷ್ಟ ಚಿತ್ತದಲ್ಲಿ ಅಚ್ಚೊತ್ತಿದ ಮತ್ತೆ,
ಆ ನಿಶ್ಚಯ ಉಭಯವ ತಿಳಿದಲ್ಲಿ
ಕಾಯಕ್ಕೆ ಕೈಲಾಸವೆಂಬುದಿಲ್ಲ; ಭಾವಕ್ಕೆ ಬಯಲೆಂಬುದಿಲ್ಲ.
ಅನಲನಲ್ಲಿ ಅಱತ ದ್ರವ್ಯದಂತೆ ಅದು ಅಮೂರ್ತಿಭಾವ,
ಎನ್ನಯ್ಯಪ್ರಿಯ ಇಮ್ಮಡಿನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನನಲ್ಲಿ
ಸದ್‌ಭಾವವಂತನ ಲಕ್ಷಣ.

mattaṁ,
hēmada beṁbaḷiya svarūpadante,
grāmada beṁbaḷiya baṭṭeyante,
hēmarūpaḷidu svarūpavaḍagidalli,
kuśala citra elliddittu ?
baṭṭeya meṭṭi hōgi punarapiyāgi tirugidalli
ūra bāgila baṭṭeya ondaralli hōgabēku.
idu dṛṣṭakke koṭṭa iṣṭa
ā iṣṭa cittadalli accottida matte,
ā niścaya ubhayava tiḷidalli
kāyakke kailāsaveṁbudilla; bhāvakke bayaleṁbudilla
analanalli aṟata dravyadante adu amūrtibhāva,
ennayyapriya Immaḍi Niḥkaḷaṅka Mallikārjunanalli
sadbhāvavantana lakṣaṇa.

Again:

Although the form comes after gold,
Although the path comes after the village,
Where is the cunning wonder when
The gold form perishes and its beauty's lost?
When you go treading along the path
And then come back again, one is the path
By which you reach the village gate.
The Iṣṭa is given you that you may see;
But once this Iṣṭa is stamped upon your mind,
And the conviction clarifies
The nature of the Twain,
The body needs no Heaven,
The will requires no Absolute.
Like substance perishing in fire,
It is essential formlessness—
A quality of one who dwells
In righteousness—
In Ennayyapriya Immaḍi Niḥkaḷaṅkamallikārjuna.

೪೦

ಮತ್ತಂ,
ಗುರುವನಱಿದು ಲಿಂಗವನಱಿವವರುಂಟು.
ಲಿಂಗವನಱಿದು ಪಂಚಾಚಾರವನಱಿವವರುಂಟು.
ಪಂಚಾಚಾರವನಱಿದು ಜಂಗಮವನಱಿವವರುಂಟು.
ಆ ಜಂಗಮವನಱಿದಲ್ಲಿ ಷಟ್‌ಸ್ಥಲ ಸಂಬಂಧವಾಯಿತ್ತು.
ಆ ಸಂಬಂಧ ಸಮಯ ನಿಂದು,
ಉಭಯವಳಿದು ಏಕವಾದಲ್ಲಿ,
ಹಲವು ನೆಲೆ ತನ್ನ ವಿಶ್ವಾಸದ ಹೊಲಬಿನಲ್ಲಿ ಅಡಗಿತ್ತು.
ಆ ಹೊಲದ ಹೊಲಬಿನಲ್ಲಿ ನಿಂದವಂಗೆ ಇಹಪರವೆಂಬ ಕಲೆ ಇಲ್ಲ,
ಎನ್ನಯ್ಯಪ್ರಿಯ ಇಮ್ಮಡಿನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನ ಒಂದೆ ಎಂದಲ್ಲಿ.

mattaṁ,
guruvanaṟidu liṅgavanaṟivavaruṇṭu.
liṅgavanaṟidu pañcācāravanaṟivavaruṇṭu.
pañcācāravanaṟidu jaṅgamavanaṟivavaruṇṭu.
ā jaṅgamavanaṟidalli ṣaṭsthala saṁbandhavāyittu.

ā saṁbandha samaya nindu,
ubhayavaḷidu ēkavādalli,
halavu nele tanna viśvāsada holabinalli aḍagittu.
ā holada holabinalli nindavaṅge ihaparaveṁba kale illa,
ennayyapriya Immaḍi Niḥkaḷaṅka Mallikārjuna onde endalli

Again:

There are who, knowing Guru, know Liṅga;
And those who, knowing Liṅga, know
The fivefold discipline;
There are who, knowing this discipline,
Know Jaṅgama; and, knowing him,
Are incorporated with
The sixfold hierarchy.
When this formality of bond has ceased
And the Twain vanished in the One,
The several states are lost
Within the channel of one's faith.
The man who stands assured
Upon the pathway to this field, has lost
The taint of here and hereafter,
If he can say
Ennayyapriya Immaḍi Niḥkaḷaṅkamallikārjuna is one.

೪೧

ಮತ್ತಂ,

ಪೂಜೆಯಲ್ಲಿ ಲಕ್ಷಿತವಪ್ಪವರು ಪುಣ್ಯದ ಆಗಿಂಗೆ ಒಡಲು.
ದಾಸೋಹವೆಂಬ ಸೋಹವನಱಿದಲ್ಲಿ ಚತುರ್ವಿಧ ಫಲಪದದಾಸೆಗೆ ಒಡಲು.
ಇಂತೀ ಉಭಯದ ಪ್ರೀತಿಯನಱಿದು
ತೋಱಿದ ತೋಱಿಕೆ ಬಂದಂತೆ ಅವನಾರೈದು
ಗುರುವಿಂಗೆ ತನು ಹೋಯಿತ್ತು, ಲಿಂಗಕ್ಕೆ ಮನ ಹೋಯಿತ್ತು,
ಜಂಗಮಕ್ಕೆ ಧನ ಹೋಯಿತ್ತು.
ಇಂತೀ ಎಲ್ಲಾ ಲಕ್ಷದಲ್ಲಿ ಲಕ್ಷಿಸಿ,
ನೀವು ಕೈಲಾಸಕ್ಕೆ ಹೋದೆಹೆನೆಂಬ ಕಲ್ಲೆದೆಗೆ ನಾನಂಜುವೆ,
ಎನ್ನಯ್ಯಪ್ರಿಯ ಇಮ್ಮಡಿನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನಾ !

mattaṁ,

pūjeyalli lakṣitavappavaru puṇyada āgiṅge oḍalu.
dāsōhaveṁba sōhavanaṟidalli caturvidha
phalapadadāsege ōḍalu.
intī ubhayada prītiyanaṟidu
tōṟida tōṟike bandante avanāraidu
guruviṅge tanu hōyittu, liṅgakke mana hōyittu,
jaṅgamakke dhana hōyittu.
intī ellā lakṣadalli lakṣisi,
nīvu kailāsakke hōdeheneṁba kalledege nānañjuve,
ennayyapriya Immaḍi Niḥkaḷaṅka Mallikārjunā!

Again:

If all you have in view is worship, then
Accumulation of merit is all you gain:
If in all service you but serve yourself,
It's simply coveting
The fourfold fruit.
If, certain of the loyalty to the two,
You scan the appearance as it comes,
The body goes to Guru, the mind
To Liṅga, and wealth to Jaṅgama.
I dread the stony heart that craves to go
To Heaven,
Taking all these into account,
Ennayyapriya Immaḍi Niḥkaḷaṅkamallikārjuna.

೪೨

ಮತ್ತಂ,

ಕಾಯವುಳ್ಳನ್ನಕ್ಕ ಲಿಂಗಪೂಜೆ.
ಆತ್ಮವುಳ್ಳನ್ನಕ್ಕ ಅಱಿವಿನ ಭೇದ.
ಪುರುಷ ನೀ, ಸತಿ ನಾನೆಂಬಲ್ಲಿ ಉಭಯದ ಬೀಜ.
ನಾನೀನೆಂಬನ್ನಕ್ಕ ಅಂಗದ ಲಿಂಗದಲ್ಲಿಯೆ ನಿರಂಗವಾಗಬೇಕು
ಎನ್ನಯ್ಯಪ್ರಿಯ ಇಮ್ಮಡಿನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನಾ.

mattaṁ,

kāyavuḷḷannakka liṅgapūje.
ātmavuḷḷaannakka aṟivina bhēda.

puruṣa nī, satināneṁballi ubhayada bīja.
nānīneṁbannakka aṅgada liṅgadalliye niraṅgavāgabēku
ennayyapriya Immaḍi Niḥkaḷaṅka Mallikārjunā.

Again:

As long as there is body, there is
Worship of Liṅga; as long as there is
The self, there is this state
Of consciousness; to say
You are man, I am wife—is seed of Twain.
As long as there is this I and you, you ought to be
In aṅga's Liṅga a disembodied state,
Ennayyapriya Immaḍi Niḥkaḷaṅkamallikārjuna.

೪೩

ಮತ್ತಂ,
ಕಾಯವೆರಸಿ ಕೈಲಾಸಕ್ಕೆ ಎಯ್ದುಹೆನೆಂಬುದು ಮತವಲ್ಲ.
ಘನಲಿಂಗ ಕರಸ್ಥಲದಲ್ಲಿ ಇಪ್ಪ ಅನುವನಱಿಯದೆ,
ಇಲ್ಲಿಗೆ ಕರ್ಮ, ಅಲ್ಲಿಗೆ ನಿಷ್ಕರ್ಮವೆ ?
ಹೇಮದ ಮಾಟದ ಒಳಹೊಱಿಗಿನಂತೆ,
ಮರ್ತ್ಯ ಕೈಲಾಸವೆಂಬ ಕಟ್ಟಳೆ ಇಲ್ಲ.
ಆತ್ಮ ನಿಶ್ಚಯವಾದಲ್ಲಿಯೆ ಕೈವಲ್ಯ.
ಮತ್ತತ್ವವಾದಲ್ಲಿಯೆ ಮರ್ತ್ಯದ ಒಳಗು.
ಈ ಗುಣ ಸದಮಲಭಕ್ತನ ಯುಕ್ತಿ.
ಎನ್ನಯ್ಯಪ್ರಿಯ ಇಮ್ಮಡಿನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನನು ಇಕ್ಕಿದ ಗೊತ್ತು.

mattaṁ,
kāyaverasi kailāsakke eydiheneṁbudu matavalla.
ghanaliṅga karasthaladalli ippa anuvanaṛiyade,
illige karma, allige niṣkarmave ?
hēmada māṭada oḷahoṛaginante,
martya kailāsaveṁba kaṭṭaḷe illa.
ātma niścayavādalliye kaivalya.
mattatvavādalliye martyada oḷagu.
ī guṇa sadamalabhaktana yukti.
ennayyapriya Immaḍi Niḥkaḷaṅka Mallikārjunanu
ikkida gottu.

Again:

To seek Kailāsa while yet to body joined
Is far from right.
Why say, ignoring that
The Absolute is on the palm,
Is Karma here, no Karma there?'
There is no fast dividing-line
Between the mortal and the immortal world,
As in wrought gold
There's no within and without.
Wherever the self is constant, there
Heaven is: the mortal world's domain
Is where the reason reels.
These attributes are but the way
Of bhaktas pure and true:
This is the goal set up
By Ennayyapriya Immaḍi Niḥkaḷaṅkamallikārjuna.

೪೪

ಮತ್ತಂ,
ಮಾಡಿದ ಭಕ್ತಿಗೆ ಕೈಲಾಸಕ್ಕೆ ಹೋದೆಹೆನೆಂಬದು ಕೈಕೂಲಿ.
ಭಾಷೆಗೆ ತಪ್ಪಿ ಓಸರಿಸಿದ ಮತ್ತೆ,
ಆನೀ ಹಿತವ ಹೇಳಿದಲ್ಲಿ
ಮತ್ತೆ ಘಾತಕತನದಿಂದ ಎಯ್ದಿಹೆನೆಂಬುದು ಭಕ್ತರಿಗೆ ನಿಹಿತವಲ್ಲ.
ದೃಷ್ಟದಲ್ಲಿ ಕೊಟ್ಟುದ ಲಕ್ಷಿಸಲಱಿಯದೆ,
ಅಲಕ್ಷವ ಲಕ್ಷಿಸಿ ಕಾಬುದಕ್ಕೆ ಲಕ್ಷವೇನು ?
ಅದು ನಿರೀಕ್ಷಣೆಯ ಲಕ್ಷದಿಂದಲ್ಲದೆ ಆತ್ಮಂಗೆ ಲಕ್ಷವಿಲ್ಲ.
ಇಂತೀ ಉಭಯದಲ್ಲಿ ಲಕ್ಷಿತವಾದವಂಗೆ ಮರ್ತ್ಯ ಕೈಲಾಸವೆಂಬುದು.
ತನ್ನಱಿವು ನಿಶ್ಚಯವಾದಲ್ಲಿ ಅದೆ ಲಕ್ಷ.
ಎನ್ನಯ್ಯಪ್ರಿಯ ಇಮ್ಮಡಿನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನ
ಅಲ್ಲಿ ಇಲ್ಲಿ ಎಲ್ಲಿಯೂ ತಾನೆ.

mattaṁ,
māḍida bhaktige kailāsakke hōdehenembudu kaikūli.
bhāṣege tappi ōsarisida matte,
ānī hitava hēḷidalli
matte ghātakatanadinda eydihenembudu bhaktarige nihitavalla.

dṛṣṭadalli koṭṭuda lakṣisalaṟiyade.
alakṣava lakṣisi kābudakke lakṣavēnu?
adu nirīkṣaṇeya lākṣadindallade ātmaṅge lakṣavilla.
intī ubhayadalli lakṣitavādavaṅge martya kailāsaveṁbudu.
tannaṟivu niścayavādalli ade lakṣa.
ennayyapriya Immaḍi Niḥkaḷaṅka Mallikārjuna
alli illi elliyū tāne

Again:

To long to go to Heaven, as price
Of piety, is labouring for a wage.
When you have broken your promise and withdrawn
And I have counselled to your good,
Your wish to go by subterfuge
Will do a bhakta little good.
Failing to gaze upon
What's offered to the eye,
Where is the mark
For gazing on the unseen?
No other mark the soul may have
Unless there be a mark for gazing at!
For such as have an eye
Upon the Twain,
The mortal and the immortal worlds exist.
Where your awareness is confirmed,
There is the point of gaze.
Ennayyapriya Immaḍi Niḥakaḷaṅkamallikārjuna,
Thou only art
Here, there, and everywhere!

೪೫

ಮತ್ತಂ,
ಕಾಯಭ್ರಮೆಯಿಂದ ಕೈಲಾಸ,
ಜೀವಭ್ರಮೆಯಿಂದ ಮಹದ ಕೂಟವೆಂಬುದು.
ಕಾಯದ ಜೀವದ ಭೇದವನಱಿತಲ್ಲಿ,
ಅತ್ತಲಿತ್ತಲೆಂದು ಮತ್ತೆ ಹಲುಬಲಿಲ್ಲ.
ಇದು ನಿಶ್ಚಯದ ಕೂಟ.
ಎನ್ನಯ್ಯಪ್ರಿಯ ಇಮ್ಮಡಿನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನನಲ್ಲಿ.

mattaṁ,
kāyabhrameyinda kailāsa,
jīvabhrameyinda mahada kūṭavembudu.
kāyada jīvada bhēdavanaṟitalli,
attalittalendu matte halubalilla.
idu niścayada kūṭa,
ennayyapriya Immaḍi Niḥkaḷaṅka Mallikārjunanalli.

Again:

Because of error of the flesh,
Heaven is.
Because of error of the soul,
There's union with the Light.
If you but know
The nature of body and of soul,
There is no more
Repining it is here or there.
The constant union is only
In Ennayyapriya Immaḍi Niḥkaḷaṅkamallikārjuna.

೪೬

ಸುಮ್ಮಾನ ಸುಬುದ್ಧಿ ಭಕ್ತಿಸ್ಥಲ. ಮಲ ಅಮಲ ಮಹೇಶ್ವರಸ್ಥಲ.
ಅಜ್ಞಾನ ಸುಜ್ಞಾನ ಪ್ರಸಾದಿಸ್ಥಲ.
ಉಭಯಕೂಟಸ್ಥಲವೆಂಬುದು ಪರಿಹರಿಸಿದಲ್ಲಿ ಪ್ರಾಣಲಿಂಗಿಸ್ಥಲ.
ಸ್ತುತಿನಿಂದ್ಯಾದಿಗಳಲ್ಲಿ ಒಡಲಳಿದು ನಿಂದುದು ಶರಣಸ್ಥಲ.
ಇಂತೀ ಪಂಚಭೇದಂಗಳ ಸಂಚವನಱಿತು ವಿಸಂಚವಿಲ್ಲದೆ,
ಪರುಷ ಪಾಷಾಣದಂತೆ ಭಿನ್ನಭಾವವಿಲ್ಲದೆ,
ಅಱಿದಱುಹಿಸಿಕೊಂಬ ಕುಱುಹು ಏಕವಾದಲ್ಲಿ ಐಕ್ಯಸ್ಥಲ.
ಎನ್ನಯ್ಯ, ಎನ್ನ ನಿನ್ನ ಷಟ್‌ಸ್ಥಲ.
ಇದಕ್ಕೆ ಭಿನ್ನಭಾವವಿಲ್ಲ. ಆದು ಎನ್ನ ನಿನ್ನ ಕೂಟದ ಸುಖದಂತೆ.
ಇದ ಚೆನ್ನಾಗಿ ತಿಳಿದು ನೋಡಿಕೊಳ್ಳಿ.
ಅಲ್ಲಿ ಇಲ್ಲಿ ಎಂಬ ಗೆಲ್ಲಗೂಳಿತನ ಬೇಡ.
ಹಾಗೆಂಬಲ್ಲಿಯೆ ಬಯಲಾಗಬೇಕು,
ಎನ್ನಯ್ಯಪ್ರಿಯ ಇಮ್ಮಡಿನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನನಲ್ಲಿ.

summāna subuddhi bhaktisthala. mala amala Mahēśvarasthala.
ajñāna sujñāna prasādisthala.

ubhayakūṭasthalaveṁbudu pariharisidalli prāṇaliṅgisthala.
stutinindyādigaḷalli oḍalaḷidu nindudu śaraṇasthala.
intī pañcabhēdaṅgaḷa sañcavanaṟitu visañcavillade,
paruṣa pāṣaṇadante bhinnabhāvavillade,
aṟidaṟuhisikoṁba kuṟuhu ēkavādalli aikyasthala.
ennayya, enna ninna ṣaṭsthala.
idakke bhinnabhāvavilla. adu enna ninna kūṭada sukhadante.
ida cennāgi tiḷidunōḍikoḷḷi.
alli illi eṁba gellagūḷitana bēḍa.
hāgeṁballiye bayalāgabēku,
ennayyapriya Immaḍi Niḥkaḷaṅka Mallikārjunanalli.

Where heart and intellect are whole,
There Bhaktasthala is;
Where there is sense of clean and unclean,
There Mahēśvarasthala is;
Where there is sense of knowledge and ignorance,
There Prasādisthala is;
Where the sense of union of the Twain
Is rooted out, there Prāṇaliṅgisthala is;
Where body is dead and still
To censure and to praise,
There Śaraṇasthala is.
Where you, above all difference,
Are conscious of the links between
These fivefold differences,
Like common and alchemic stone,
The knower and the known sign are one,
There Aikyasthala is.
That is, my lord, the sixfold hierarchy
Of you and me.
There is no separation there;
It's like the joy
Of you and me made one in love.
Do you, pray, give this your careful thought...
No more
The stud-bull roving here and there!
Even as you say so, you must die
And pass into the void—
Ennayyapriya Immaḍi Niḥkaḷaṅkamallikārjuna!

೪೭

ಮತ್ತಂ,

ಬಿಡುವುದಕ್ಕೆ ಮುನ್ನವೆ ಮೊನೆ ಮುಂಚಿದಂತಿರಬೇಕು.
ಅಡಿ ಏಱುವುದಕ್ಕೆ ಮುನ್ನವೆ,
ಆ ಮೊನೆಯ ಜಾಱಿ
ಮತ್ತೆ ತಾನಡಿ ಏಱಿ ಮೀಱಿ ಮುಂಚಿದಂತಿರಬೇಕು.
ನೀನೆಂಬನ್ನಕ್ಕ ಲಕ್ಷದಲ್ಲಿ ಅಲಕ್ಷವಾಗಬೇಕು,
ಎನ್ನಯ್ಯಪ್ರಿಯ ಇಮ್ಮಡಿನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನನೆಂಬುದಕ್ಕೆ ಮುನ್ನವೆ.

mattaṁ,

biḍuvudakke munnave mone muñcidantirabēku.
aḍi ēṟuvadakke munnave,
ā moneya jāṟi
matte tānaḍi ēṟi mīṟi muñcidantirabēku.
nīneṁbannakka lakṣadalli alakṣavāgabēku,
ennayyapriya Immaḍi Niḥkaḷaṅka Mallikārjunaneṁbudakke munnave.

You must be like the arrow-head,
Leaping forward
Even before it is let fly.
You must be like the feather, too,
Which slips the string
And, mounting, passes far ahead.
As long as you will be yourself,
You must, even in your gazing be ungazing,
Before you can claim to be
Ennayyapriya Immaḍi Niḥkaḷaṅkamallikārjuna.

ಇಂತು ಮಹಾದೇವಿಯಮ್ಮನು ಲಿಂಗೈಕ್ಯದ ನಿರ್ಣಯವ ಬಿನ್ನೈಸಲು, ಆ ಮೋಳಿಗೆ ಮಾರಿತಂದೆಗಳು ಘನಲಿಂಗದಲ್ಲಿ ತನಗೆ ಸಮರಸಭಾವವ ತಿಳಿದು ನಿಶ್ಚಯಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Mahādēviyammanu liṅgaikyada nirṇayava binnaisalu, ā Mōḷige Māritandegaḷu ghanaliṅgadalli tanage samarasabhāvava tiḷidu niścayisida prastāvada vacana:

The vacana which tells how, on Mahādēviyamma explaining the true significance of Liṅgaikya, Father Mōḷige Mārayya understood the meaning of consubstantial union with the Great Liṅga and for himself was convinced:

೪೮

ಹಲವು ಬಹುರೂಪ ಬರೆವ ಕರದ ಕಡ್ಡಿಯ ಭೇದದಂತೆ,
ಮನವಱಿದು, ಕಣ್ಣು ನೋಡಿ,
ಕೈಯ ಕಡ್ಡಿಯ ಹಿಡಿದು ಲಕ್ಷಿಸುವಂತೆ,
ಸ್ಥಲದಲ್ಲಿ ನಿಂದು, ಅಱಿವಿನಲ್ಲಿ ಆಶ್ರಯಿಸಿ,
ಇಷ್ಟ ವಿಶ್ವಾಸ ಭಕ್ತಿಯೊಳಡಗಿ,
ಭಕ್ತಿ ವಸ್ತುವಿನಲ್ಲಿ ಲೇಪವಾದಲ್ಲಿ,
ನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನಲಿಂಗವು ನಿರ್ಲೇಪವಾಯಿತ್ತು.

halavu bahurūpa bareva karada kaḍḍiya bhēdadante,
manavaṟidu, kaṇṇu nōḍi,
kaiya kaḍḍiya hiḍidu lakṣisuvante,
sthaladalli nindu, aṟivinalli āśrayisi;
iṣṭa viśvāsa bhaktiyoḷaḍagi,
bhakti vastuvinalli lēpavādalli,
Niḥkaḷaṅka Mallikārjunaliṅgavu nirlēpavāyittu.

Even as the craft of brush in hand
Depicting many several forms;
Like one who concentrates, with knowing mind,
With seeing eye and brush in hand
By standing in the Discipline,
By sheltering in Consciousness,
By drawing into piety
One's faith in Iṣṭa-Liṅga,
Incorporating piety
With the Thing, he becomes
Niḥkaḷaṅkamallikārjunaliṅga
Attachment-free.

೪೯

ಮತ್ತಂ,
ವಿಶ್ವಾಸದ ಹರವರಿಯಲ್ಲಿ ವಿಶ್ವಮಯ ಸ್ಥಲಕುಳಂಗಳಾದವು.
ಅದು ನಾನಾ ತಟಾಕಂಗಳಲ್ಲಿ ತೋಱುವ ದಿನಕರನಂತೆ,
ಹಲವುಮಯ ತೋಱುವುದಲ್ಲಿಗಲ್ಲಿಗೆ.

ಒಲವರವಿಲ್ಲದೆ, ಆ ವರುಣನ ನೆಲೆ ಒಂದೆ ಹಲವು ಜಗಕ್ಕೆ ಹೊಲಬಾದಂತೆ,
ಸ್ಥಲಜ್ಞನಾದೆಯಲ್ಲಾ !
ಸ್ಥಲನೆಲೆ ಒಂದೆಂದಱಿತಲ್ಲಿ ಏಕಸ್ಥಲಮೂರ್ತಿ ನೀನೆ.
ಏಕ ಸಾಕೆಂದಲ್ಲಿ ನಿರಾಕಾರನಾದೆಯಲ್ಲಾ
ನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನಾ !!

mattaṁ,
viśvāsada haravariyalli viśvamaya sthalakuḷaṅgaḷādavu.
adu nānā taṭākaṅgaḷalli toṟuva dinakaranante,
halavumaya tōṟuvudalligallige.
olavaravillade, ā varuṇana nele onde halavu jagakke holabādante,
sthalajñanādeyallā !
sthalanele ondendaṟitalli ēkasthalamūrti nīne.
ēka sākendalli nirākāranādeyallā
Niḥkaḷaṅka Mallikārjunā !!

Again:

As Faith expands, there also evolve,
All the world over, sects
Of variegated character.
Even as the day-star shows
In various water-pools,
It severally appears in several spots.
The nature of the water is the same
And knows no partial love.
Lo, you have become
A well of knowledge of each stage,
Like a receptacle of all the worlds.
When you have known
The nature of all stages to be one,
You are the one embodiment
Of all the stages.
It's only when you've had enough
Of a single stage, that you become
Formless, O Niḥkaḷaṅkamallikārjuna!

ಇಂತೀ ಶ್ರೀಮತ್‌ಸಕಲಗಣ ಪುರಾತನರೊಳ್ ಪ್ರಭುದೇವರು
ಮಹಾನುಭಾವಸದ್ಗೋಷ್ಠಿಯಂ ಮಾಡಿದ ಶೂನ್ಯಸಂಪಾದನೆಯೊಳ್
ಮೋಳಿಗೆಯ ಮಾರಯ್ಯಗಳ ಸಂಪಾದನೆಗಂ
ತ್ರಯೋದಶೋಪದೇಶಂ ಸಮಾಪ್ತಂ
ಅಂತು ವಚನ ೮೮೭ ಕ್ಕಂ ಮಂಗಳಮಹಾ
ಶ್ರೀ

intī śrīmatsakalagaṇa purātanaroḷ Prabhudēvaru
mahānubhāvasadgoṣṭhiyaṁ māḍida śūnysaṁpādaneyoḷ
Mōḷigeya Mārayyagaḷa saṁpādanegaṁ
trayōdaśōpadēśaṁ samāptaṁ
antu vacana 887 kkaṁ maṅgaḷamahā
śrī

Thus ends
The thirteenth of the mystic discourses
of the *Śūnyasaṁpādane*
—Mōḷige Mārayya's attainment of the Absolute—
held by Prabhu with the venerable Saints.

Thus it ends auspiciously with Vacana No. 887.

XIV

NULIYA CANDAYYA

History tells us nothing about Nuliya Candayya's early life. Dr. P. G. Halakatti, however, has recorded the legend that he was born in the village of Śivaṇigi, eighteen miles away from Bijapur.[1]

We meet him, as many other śaraṇas, at Kalyāṇa, where he must have been drawn by the great reformation movement. His must have been a bold, adventurous spirit. Cennappa, author of *Śaraṇalīlāmṛta*, tells us that he had a wife named Suggavve (Ch. X. p. 217). If he had any children, we find no mention of it anywhere. He followed the profession of a rope-maker, hence his name Nuliya Candayya. As we have seen, a śaraṇa must not work only to maintain himself and his family. Whatever return he gets for his labour must first be utilised for the service of the śaraṇas. Candayya did his work in strict accordance with the principle of Kāyaka. But he went a step further: he lived in the firm conviction of the pre-eminence of Jaṅgama. For him, service of Jaṅgama contained within itself service of Liṅga; love of Jaṅgama, love of Liṅga. And to top all, Jaṅgama, he thought, was the supreme goal. Here we are reminded of one of the principal tenets of Vīraśaivism embodied in the following couplet:

liṅgārcanaṁ na kartavyaṁ kartyavyaṁ jaṅgamārcanaṁ
liṅgajaṅgamayōrmadhyē jaṅgamastu viśiṣyatē

(Worship of Liṅga's no duty;
Jaṅgama-worship is...
Between Liṅga and Jaṅgama
Jaṅgama's pre-eminent).

Candayya seems to have followed this to the letter, to the neglect of the spirit behind it.

Candayya's daily routine was to sell the ropes he made and with the proceeds to *do service of the Jaṅgama.* One day he went to the forest to cut grass for his ropes. As he was tying up the bundle, his Iṣṭa-Liṅga fell into water. Candayya at once realised that his Liṅga had dropped; but, true to his conviction, he went

1. SSC. Pt. II, p. 224.

home with his bundle of grass on his head, without caring for the fallen Liṅga. As he proceeded, thoughts flashed in his mind: Is not service of Jaṅgama all in all? How can the Divine Liṅga, all-pervading, fall and be localised? Let it come of itself if it wishes to do service to Jaṅgama. Being fully convinced of Candayya's unshakable faith in Service, the Liṅga cried out helplessly to take him back. Candayya refused. Growing more desperate, the Liṅga, assuming human form, ran after Candayya and blocked his way. He would not leave him. But Candayya would only accept him if the Liṅga was willing to do Kāyaka for Jaṅgama; for which he wanted a pledge from Maḍivāḷayya who was washing clothes in a pond near by.

They came to Maḍivāḷayya, who tried his best to persuade Candayya to take his Liṅga back, because a bhakta should never be without the Liṅga on his person. But Candayya stuck to his attitude. He would take him back on condition that he would do Kāyaka for Jaṅgama. The Liṅga consented, and Maḍivāḷayya stood surety. Taking the Liṅga back, Candayya went home.

According to Candayya's instructions the Liṅga-person made ropes and went to sell them. Basavaṇṇa, we are told, bought them for one thousand gold coins. Perhaps, the Liṅga came back to Candayya with great joy. But Candayya was angry at the bargain, and asked him to quit. How could the Liṅga get this amount when a rope was worth a penny (hāga)? The Liṅga came to Mācayya's house and complained against Candayya and explained what had happened. Mācayya tried to pacify Candayya but failed. So he brought them both to the Anubhava Maṇṭapa for the śaraṇas' verdict. The first thing the Liṅga did at the Maṇṭapa was to return the gold coins to Basavaṇṇa and then he told his story.

Candayya, bowing to the śaraṇas, explained the central convictions of his life. When Prabhudēva tries to show the absolute necessity of Iṣṭa-Liṅga, Candayya replies that service of Jaṅgama is absolutely necessary even for Guru or Liṅga. Even a Jaṅgama, the vital breath of Liṅga, ought to render service to Jaṅgama. Hence even Prabhudēva is not exempt from this rule, so much so that this way of life is entirely agreeable to Saṅgana Basavaṇṇa. Prabhudēva turns to Basavaṇṇa and asks whether this is true.

Basavaṇṇa, while refusing to sit in judgment on the way of life of Candayya, a great śaraṇa, presents, in Vacana No. 38, a true picture of Candayya's life motive.

Candayya is prepared for the final judgment from Cennabasavaṇṇa because he is confident that the service of Jaṅgama as the one ruling principle of one's life has undoubtedly Cennabasavaṇṇa's approval. Cennabasavaṇṇa says:

What if I know
That Jaṅgama is the Supreme?
Is Liṅga not the body of Jaṅgama?
And is not Jaṅgama
The conscious energy of Liṅga?
Is there enjoyment possible
For disembodied life, for soulless flesh?
Can you have trees without a soil?
Can you have fruit without a tree?
Is there a flavour without fruit?
This is the order of enlightenment:
The body is the soil, Liṅga the tree,
The fruit is Jaṅgama, Prasāda its taste.
Therefore, in Lord Kūḍala Cennasaṅga,
The Liṅga with the form
Is body of Jaṅgama, Prabhu!

The Supreme is an integral whole. Call it Guru, Liṅga, Jaṅgama, or Prasāda, or body, mind or soul, or action or knowledge, or work or just service, all these are continuous : none can exist without the others.

Śāntaliṅgadēśika tells us that Candayya, doing the worship of his Iṣṭa-Liṅga and singing his last song, became the Absolute Void in his Liṅga.[1] Here it is interesting to note that this last vacana of Candayya bears the Mudrike (dedicatory phrase) 'Cennabasavaṇṇapriya Candēśvaraliṅga,' which clearly indicates the impress left by Cennabasavaṇṇa on him.

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1. BKSR. Pt. 2, p. 73.

INTRODUCTION

to the

SAṀPĀDANE OF NULIYA CANDAYYA

The main topics discussed here are:

1. Dedicated labour and service
2. Liṅga
3. Jaṅgama.

At the very outset we are given to understand that Candayya is a mature śaraṇa, embodying in himself the outstanding qualities of Basavaṇṇa, Cennabasavaṇṇa, Prabhudēva and others. He lives in the firm conviction that Jaṅgama is the supreme principle, whose worship and service includes worship and service of both Guru and Liṅga. This he believes to be the highest reality. It almost seems that, to him, the service of Jaṅgama is an end in itself.

Candayya strictly follows the principles governing dedicated labour. According to him, Kāyaka and Dāsōha are indispensable even to Guru, Liṅga and Jaṅgama. When engaged in daily work, one should not mind even these. When his Liṅga falls down, he does not care to pick it up. Candayya must be aware of the cardinal principle that one should never be separated from one's Liṅga. But to him this incident is a clear violation of the Teacher's mandate that the tie between a bhakta and his Liṅga should never be sundered. This is obligatory on both sides. Just as the institution of marriage demands that neither of the couple break the bond, so neither the bhakta nor the Liṅga is entitled to sever the connection (Pr. to V. 16).

With these thoughts in his mind Candayya starts home without the Liṅga. Even when the Liṅga comes to him, Candayya is not prepared to accept him. Maḍivāḷayya's arguments for taking back the Liṅga are as follows:

1. Nuliya Candayya is right —so far as the pre-eminence of Jaṅgama and of Jaṅgama-service is concerned. But if Liṅga

worship and Liṅga service add to the glory of Jaṅgama and Jaṅgama service, why forgo Liṅga-worship?

2. Liṅga and Liṅga-worship are absolutely necessary for Guru, even for Liṅga and Jaṅgama himself. Once you have undertaken to worship Liṅga as the eternal law of Divine life, the rule must be observed even for a short time.

3. Service of Jaṅgama and Liṅga-worship are inseparably bound together. Liṅga and Jaṅgama are related, like body and soul.

4. If Jaṅgama represents right knowledge, Liṅga is symbolic of action flowing from that knowledge; indeed, action is solidified knowledge.

Candayya counters Maḍivāḷayya's arguments:

1. To begin with, he does not admit that his Liṅga has fallen away from him. How can Liṅga, the Real, the all-pervading, fall away from him? Where and how could He fall? If Liṅga falls can Aṅga survive? How can one 'take back' a Liṅga which is an Omnipresence? And can there be a rift between Jaṅgama and Liṅga? Where Jaṅgama is, there Liṅga is. Besides, you cannot add anything to the delight deriving from the service of Jaṅgama.

2. Service of Guru, Liṅga and Jaṅgama through Kāyaka itself constitutes Liṅga-worship. Where is the need, then, to labour for Liṅga-worship? To observe the numberless rules leaves no time for the service of Jaṅgama, which is indispensable even to Guru and Liṅga.

3. As regards knowledge and action, service of Jaṅgama necessarily embodies all action, including worship of Liṅga.

The six vacanas from 19 to 24 and some others show that Candayya has been strictly adhering to the Kāyaka principles. We find in him an even more forceful and devout Dāsōhi than Āydakki Mārayya.[1] Vacana 24 bears witness to Candayya's understanding of the outward and the inward Kāyaka. The very details of his work had a deep divine significance for him.

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1. Vide Life of Mārayya.

Prabhudēva and the other śaraṇas understood full well Candayya's stand when he pursued the Jaṅgama service to the exclusion of all else. All the same, they must get at his reasons and thereby clarify a point of doctrine.

Prabhudēva argues in favour of wearing Liṅga:

1. So long as you have a form, you should have the Formless in the mould of form.

2. When the One Divine has taken a threefold form for the benefit of man's triple being, you cannot neglect any one of them with impunity. Prabhudēva, like Maḍivāḷayya, insists on the fulfilment of the obligations demanded by the śaraṇa way of life.

Candayya reiterates the supremacy of Jaṅgama and of Jaṅgama service. According to him, Jaṅgama includes both Guru and Liṅga. Whereas service of Guru and Liṅga may earn you the customary rewards, service of Jaṅgama leads to the Transcendent.

Cennabasavaṇṇa's is the conclusive opinion:

The holy Guru's grace
Is Liṅga; Liṅga's essence, Jaṅgama;
But this is practice from without.
Now the right knowledge of
The inner being
Is Jaṅgama; when Jaṅgama
Is seen in motion, its right acts
Are Liṅga; and when the oneness of the two
Is an accomplished fact,
That is Guru... Therefore,
When the triple Liṅga is
United with the triple aṅga,
That is service of Jaṅgama,
Without which there's no content
For Liṅga. Unless the Liṅga is
Upon the body, Jaṅgama will not accept
Service. Therefore, to stand on one

Abandoning the other, is
As soul without body,
As Śiva without Śakti,
As light without a lamp.
Void of one aspect, could there be
Devotion? Is one short of a limb
Fit for the crown? Is one
Short of the Liṅga, fit
For pious deeds?
Not such to rise to Deity!
O Candayya-Prabhu,
In our Kūḍala Cennasaṅgayya,
The triple sanction is
Service of Jaṅgama!

As Maḍivāḷayya has pointed out before, Liṅga is embodied Jaṅgama. Their relation is as of body and soul. Since Jaṅgama represents the principle of Knowledge, it needs must have a body to express itself. It cannot accept your service unless offered through Liṅga, its body. In the meanwhile, Cennabasavaṇṇa makes it quite clear that Liṅga and Jaṅgama are as much symbols as principles. Just as out of earth grows the tree, out of tree the fruit, and out of the fruit the sweet essence, so does the Liṅga evolve out of the body, Jaṅgama is born out of Liṅga, and the divine grace from Jaṅgama.

Candayya is now fully convinced of the necessity of Iṣṭa-Liṅga and its worship, since Liṅga and Jaṅgama are the two sides of the same coin.

From the foregoing account, read with the life of Nuliya Candayya, Candayya appears as a śaraṇa of such firm convictions and indomitable spirit, that even God had to bend before him. He proved that Labour and Service are necessary even for Guru, Liṅga and Jaṅgama. It requires a great mind and a robust conviction to tell a person like Prabhudēva, the great Jaṅgama, that he also must needs labour and serve, let alone his enforcement of the law of Labour and Service on God. Basavaṇṇa's words well define his personality:

He has known that service of Jaṅgama
Itself is Guru worship;
He has known that service of Jaṅgama
Itself is Liṅga worship;
He has known that service of Jaṅgama
Itself is his own being;
He has known that service of Jaṅgama
Itself is his own reality;
He has known that service of Jaṅgama
Itself is his own Self;
He has known that service of Jaṅgama
Itself is the eternal goal,
Therefore, in our Lord Kūḍala Saṅgama,
I, as his eldest son,
Say hail, O hail to the holy feet
Of Candayya, whose life is Jaṅgama,
And thus am purified.
O Prabhu, how can I know
The glory of this most glorious one?

ಚತುರ್ದಶೋಪದೇಶ

ನುಲಿಯ ಚಂದಯ್ಯಗಳ ಸಂಪಾದನೆ

ನುಲಿಯ ಚಂದಯ್ಯನೆಂದೆಂ
ಬಲಘುತರದ ಶರಣ ತನ್ನ ಲಿಂಗದ ಕಯ್ಯಲಿ
ಸಲೆ ಕಾಯಕ ಮಾಡಿಸಿದ
ಗ್ಗಳ ಚರಿತವ ಪೇಳ್ವೆನಿಳೆಯೊಳಾನಂದದೊಳಂ

CATURDAŚŌPADĒŚA

Nuliya Candayyagaḷa Saṁpādane

Nuliya Candayyanendeṁ
balaghutarada śaraṇa tanna liṅgada kayyali
sale kāyaka māḍisida
ggaḷa caritava pēḷveniḷeyoḷānandadoḷaṁ

THE FOURTEENTH LESSON

Saṁpādane of Nuliya Candayya

The illustrious life on earth I gladly tell :
How Nuliya Candayya, an eminent Śaraṇa,
Compelled his Liṅga with Its own hand
To render well the dedicated work.

ಅದೆಂತೆಂದೊಡಾ ಮೋಳಿಗೆಯ ಮಾರಿತಂದೆಗಳು ಘನಲಿಂಗದಲ್ಲಿ ಸಮರಸ ಭಾವವನೆಯ್ದಿ ನಿಶ್ಚಯಿಸಲಿತ್ತ ಬಸವಣ್ಣ ಚೆನ್ನಬಸವಣ್ಣ ಪ್ರಭುದೇವರು ಸಿದ್ಧರಾಮಯ್ಯ ದೇವರು ಅಪ್ಪಣ್ಣಗಳು ಸೊಡ್ಡಳ ಬಾಚರಸರು ಮೊದಲಾದ ಅಸಂಖ್ಯಾತ ಪ್ರಮಥ ಗಣಂಗಳೆಲ್ಲರು ಮಹಾನುಭಾವದ ನಿಜಾನಂದಶರಧಿಯೊಳೋಲಾಡುತ್ತಮಿರಲು, ಮತ್ತೊರ್ವ ಶರಣ ನುಲಿಯ ಚಂದಯ್ಯನ ಮಹಾತ್ಮೆ ಎಂತೆಂದೊಡೆ : ಮೊದಲು ಶಿವನಿರೂಪದಿಂ ಈ ಗಣಂಗಳೆಲ್ಲರು ಜಗದ್ಧಿತಾರ್ಥಮಾಗಿ ವೀರಶೈವ ನಿಜವರ್ತನಾ ಸಂಬಂಧಮಂ ಮರ್ತ್ಯದಲ್ಲಿ ಪಸರಿಸಲೆಂದು ಭೂಮಿಗೆ ಬಿಜಯಂಗೆಯ್ವಾಗ, ತಾನೊಬ್ಬ ಶರಣನಾಗಿ ಜನಿಸಿ, ಚಂದಯ್ಯನೆಂಬ ನಾಮದಿಂ ಜಂಗಮದಾಸೋಹಕ್ಕೆ ಸತ್ಯಶುದ್ಧ ನಿಜ ಕಾಯಕದಿಂ ನುಲಿಯ ಮಾಡಿ, ಹಾಗಕ್ಕೆ ಮಾಱಿ, ತಂದ ದ್ರವ್ಯದಿಂ ಪದಾರ್ಥಮಂ ತಂದು, ಜಂಗಮಕ್ಕೆ ನೀಡಿ, ತತ್‌ಪ್ರಸಾದಮಂ ಲಿಂಗಭೋಗೋಪಭೋಗಿಯಾಗಿರುತ್ತಂ, ಬಸವಣ್ಣನ ಭಕ್ತಿ, ಮಡಿವಾಳಯ್ಯನ ನಿಷ್ಠೆ, ಚೆನ್ನಬಸವಣ್ಣನ ಸಾವಧಾನಜ್ಞಾನ, ಸತ್ಯಣ್ಣನ ಸ್ವಾನುಭಾವಪ್ರಭೆ, ಪ್ರಭುದೇವರ ಸದಾನಂದಪರಮಕಾಷ್ಠೆ, ಅಜಗಣ್ಣನ ಸಮರಸದೈ ಕ್ಯತ್ವ, ಇಂತಿವರು ಮೊದಲಾದ ಗಣಂಗಳ ನಿಜವೆ ರೂಪಾದಂತೆ ಜಂಗಮಭಕ್ತಿಯೆ ಅಧಿಕ, ಜಂಗಮಪೂಜೆಯೆ ಲಿಂಗಪೂಜೆ, ಜಂಗಮಭಕ್ತಿಯೆ ಲಿಂಗಭಕ್ತಿ, ಜಂಗಮ ತೃಪ್ತಿಯೆ ಲಿಂಗತೃಪ್ತಿ, ಜಂಗಮದಾಸೋಹವೆ ಪರಮಪದವೆಂದಱಿದು, ಎಲ್ಲಾ ಕ್ರೀಗಳನು ಜಂಗಮದಾಸೋಹದಲ್ಲಿಯೆ ತಿಳಿದು ಅಲ್ಲಿಯೆ ಮನಮಗ್ನವಾಗಿ, ಅದೆ ತನ್ನ ನಿಜಪದವಾಗಿರುತ್ತಂ, ಒಂದು ದಿನ ತನ್ನ ನಿಜಕಾಯಕಕ್ಕೆ ಕೃತಂದು, ಹುಲ್ಲಂ ಕೊಯ್ದು ಹೊಱಿಯಂ ಕಟ್ಟುವ ಕಾಲದಲ್ಲಿ, ತನ್ನ ಇಷ್ಟಲಿಂಗವು, ಈತನು ಜಂಗಮದಾಸೋಹವೆ ಪರವೆಂಬುದು ನಿಜವೊ ? ಅಲ್ಲವೊ ? ಎಂದು ನೋಡುವುದು ನಿಮಿತ್ತಂ, ಮತ್ತೆ ಈತನಂ ಅಸಂಖ್ಯಾತರ ಮುಂದೆ ಪ್ರಜ್ವಲಿಸಿ ಅಱಿಕೆಯ ಮಾಡುವುದು ನಿಮಿತ್ತಂ, ಈತನಲ್ಲಿ ತಾವು ಸೇವೆಯ ಮಾಡಬೇಕೆಂಬುದು ನಿಮಿತ್ತಂ. ಈ ಮೂಱು ಭಾವದಿಂ ಸರಿದು ಜಲದಲ್ಲಿ ಬೀಳಲು, ನುಲಿಯ ಚಂದಯ್ಯಗಳು ಈ ಲಿಂಗದ ಮನೋಭಾವದಿಚ್ಛೆಯ ನಱಿದು, ಚರಸೇವೆ ಬೇಕಾದಡೆ ಲಿಂಗ ತಾನೆ ಬಂದಿತ್ತೆಂಬುದಱಿಂ, ಪರಿಪೂರ್ಣವಹ ವಸ್ತು ಎಲ್ಲಿದ್ದರೇನು ? ಎಂಬ ಭಾವದಿಂ ಜಂಗಮದಾಸೋಹದಲ್ಲಿಯೆ ಲಿಂಗ ಉಂಟೆಂದಱಿದು, ಆ ಚಂದಯ್ಯಂ ಬಿಟ್ಟು ಪೋಗುತ್ತಿರೆ, ಆ ಲಿಂಗವು ಆತನ ಮನದ ಜಂಗಮಸೇವಾನಿಷ್ಠೆಯಂ ಕಂಡು, ಎಲೆ ಚಂದಯ್ಯಾ, ನಾವೂ ಬಂದೆವೆಂದು ಮೇಲಕ್ಕೆ ಬಂದು ಧ್ವನಿಯ ಮಾಡಲಾತಂ ನಿಮ್ಮ ಭಾವ ಹೇಂಗೆ ಇದ್ದಿತ್ತು ಹಾಂಗೆ ಇರಿ. ನನಗೆ ನಮ್ಮ ಒಡೆಯರ ಸೇವೆ ಉಳಿದಿತ್ತು ಎಂದು ಪೋಗುತ್ತಿರೆ, ಆ ಲಿಂಗವು ತಾನೆ ವೃತ್ತ ಗೋಳಕಗೋಮುಖಾಕಾರಮಂ ಉಳಿದು, ಪುರುಷಾಕಾರಮಂ ತಳೆದು, ನಾನು ಬಂದೆನು ಬಿಟ್ಟು ಹೋಗದಿರಯ್ಯಾ ಎನಲಾ ಚಂದಯ್ಯಂ ಕೇಳ್ದು, ಮೊದಲು ಹೋಗಿ ಈಗ ಬಂದೆಹೆನೆಂದರೆ ನಾನೊಲ್ಲೆನೆನಲು, ಆ ಲಿಂಗವು ನೀನೊಲ್ಲೆನೆಂದಡೆ ನಾನು ಬಿಡೆನೆಂದು ಸೆಱಿಗಂ ಸುತ್ತಿಕೊಂಡು ಬಿಡದಿರಲು, ಆ ಚಂದಯ್ಯ ನೀವು ಸುಮ್ಮನೆ ಬಂದೆಹೆನೆಂದರೆ ನಾನೊಪ್ಪೆನು. ಮುಂದೆ ನಾವು ಹೋಹ ದಾರಿಯಲ್ಲಿ ಮಡಿವಾಳಯ್ಯಗಳು ಸೀರೆಯ

ಪ್ರಕ್ಷಾಲಿಸುತ್ತಿದ್ದಾರು. ಅಲ್ಲಿಗೆ ಹೋಗಿ ಇನ್ನು ಒಡೆಯರ ಸೇವೆಯ ಮಾಡಿ ಕೊಂಡಿದ್ದೆಹೆನೆಂದು ಆತನ ಹೊಣೆಯಂ ಕೊಟ್ಟು ಬಾ, ಅಲ್ಲದಿರ್ದಡೆ ನಿನ್ನ ನಾನೊಲ್ಲೆ ನೆಂದಡಾ ಲಿಂಗವು ತಾನು ಮಡಿವಾಳಯ್ಯಗಳ ಮುಂದಕ್ಕೆ ಬಂದು ನಮಸ್ಕರಿಸಿ ನಿಂದಿರೆ, ಆ ಮಡಿವಾಳಯ್ಯಗಳು ನಮಸ್ಕರಿಸಿ ಏನು ಬಂದಿರಿ? ಎಂದು ಕೇಳಲಾಗಿ, ಆ ಲಿಂಗವು ಮಡಿವಾಳಯ್ಯಂಗೆ ತಮ್ಮ ಸ್ಥಿತಿಯನು ಹೇಳಲಾಗಿ, ಆ ಮಡಿವಾಳಯ್ಯಗಳು ಚೆಂದ ಯ್ಯಂಗೆ ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

adentendoḍā Mōḷigeya Māritandegaḷu ghanaliṅgadalli samarasa-
bhāvavaneydi niścayisalitta Basavaṇṇa Cennabasavaṇṇa Prabhudēvaru
Siddharāmayyadēvaru Appaṇṇagaḷu Soḍḍaḷabācarasaru modalāda
asaṅkhyāta pramathagaṇaṅgaḷellaru mahānubhāvada nijānanda
śaradhiyoḷōlāḍuttamiralu, mattorva śaraṇa Nuliya Candayyana
mahātme entendoḍe: modalu śivanirūpadiṁ ī gaṇaṅgaḷellaru jagaddhi-
tārthamāgi vīraśaiva nijavartanāsaṁbandhamaṁ martyadalli pasari-
salendu bhūmige bijayaṁgaivyāga, tānobba śaraṇanāgi janisi,
Candayyaneṁba nāmadiṁ jaṅgamadāsōhakke satyaśuddha nijakāya-
kadiṁ nuliyamāḍi, hāgakke māṟi, tanda dravyadiṁ padārtamaṁ tandu,
jaṅgamakke nīḍi, tat prasādamaṁ liṅgabhōgōpabhōgiyāgiruttaṁ,
Basavaṇṇana bhakti, Maḍivāḷayyana niṣṭhe, Cennabasavaṇṇana sāva-
dhānajñāna, satyaṇṇana svānubhāvaprabhe, Prabhudēvara sadānanda-
paramakāṣṭhe, Ajagaṇṇana samarasadaikyatva, intivaru modalāda
gaṇaṅgaḷa nijave rūpādante jaṅgamabhaktiye adhika, jaṅgamapūjeye
liṅgapūje jaṅgamabhaktiye liṅgabhakti, jaṅgamatṛptiye liṅgatṛpti,
jaṅgamadāsōhave paramapadavendaṟidu, ellā krīgaḷanu jaṅgama-
dāsōhadalliye tiḷidu alliye manamagnavāgi, ade tanna nijapadavāgiru-
ttaṁ, ondu dina tanna nijakāyakakkaitandu, hullaṁ koydu hoṟeyaṁ
kaṭṭuva kāladalli, tanna iṣṭaliṅgavu, ītanu jaṅgamadāsōhave para-
veṁbudu nijavo? allavo? endu nōḍuvudu nimittaṁ, matte ītanaṁ
asaṅkhyātara munde prajvalisi aṟikeya māḍuvudu nimittaṁ, ītanalli
tāvu sēveya māḍabēkeṁbudu nimittaṁ, ī mūṟu bhāvadiṁ saridu
jaladalli bīḷalu, Nuliya Candayyagaḷu ī liṅgada manōbhāvadiccheya-
naṟidu, carasēve bēkādaḍe liṅga tāne banditteṁbudaṟiṁ, paripūrṇavaha
vastu elliddarēnu? eṁba bhāvadiṁ jaṅgama dāsōhadalliye liṅga
uṇṭendaṟidu, ā Candayyaṁ biṭṭu pōguttire, ā liṅgavu ātana manada
jaṅgamasēvā niṣṭheyaṁ kaṇḍu, ele Candayyā, nāvū bandevendu
mēlakke bandu dhvaniya māḍalātaṁ nimma bhāva hēṅge iddittu hāṅge
iri. nanage namma oḍeyara sēve uḷidittu endu pōguttire, ā liṅgavu
tāne vṛttagōḷakagōmukhākāramaṁ uḷidu, puruṣākāramaṁ taḷedu,

nānu bandenu biṭṭu hōgadirayyā enalā Candayyaṁ kēḷdu, modalu hōgi īga bandehenendare nānollenenalu, ā liṅgavu ninollenendaḍe nānu biḍenendu seṛagaṁ suttikoṇḍu, biḍadiralu, ā Candayya nīvu summane bandehenendare nānoppenu. munde nāvu hōha dāriyalli Maḍivāḷayyagaḷu sīreya prakṣālisuttiddāru. allige hōgi innu oḍeyara sēveya māḍikoṇḍiddehenendu ātana hoṇeyaṁ koṭṭu bā, alladirdaḍe ninna nānollenendaḍā liṅgavu tānu Maḍivāḷayyagaḷa mundakke bandu namaskarisi nindire, ā Maḍivāḷayyagaḷu namaskarisi ēnu bandiri? endu kēḷalāgi, ā liṅgavu Maḍivāḷayyaṅge tamma sthitiyanu hēḷalāgi, ā Maḍivāḷayyagaḷu Candayyaṅge nirūpisida prastāvada vacana :

For instance: When Father Mōḷige Mārayya had attained consubstantial union with the Supreme Liṅga and was resolved, and at this end all the innumerable cohorts of saints, including Basavaṇṇa, Cennabasavaṇṇa, Prabhudēva, Siddharāmayya, Appaṇṇa and Soḍḍaḷa Bācarasa, were rolling in the ocean of the self-delight of the great Experience, this is how the glory of another Śaraṇa, Nuliya Candayya, came to be known:

The vacana which tells how, when first by Śiva's command all these cohorts graciously entered the earth in order to spread over the mortal world the true practice of Vīraśaivism and influence for the world's good, he, born as a śaraṇa, plied under the name of Candayya a ropemaker's trade with disinterested labour for the sake of Jaṅgama, sold his goods for a small price and with the proceeds bought articles and offered them to the Jaṅgama, and lived in the twofold enjoyment of taking as Prasāda what was first enjoyed by Liṅga, as if he were the living image of all saints: of Basavaṇṇa's piety, of Maḍivāḷyya's zeal, of Cennabasavaṇṇa's vigilant knowledge, of Satyaṇṇa's illumined self-experience, of Prabhudēva's perpetual high delight, of Ajagaṇṇa's consubstantial union; and how, knowing that devotion to Jaṅgama is higher, how Jaṅgama-worship is Liṅga-worship, how devotion to Jaṅgama is devotion to Liṅga, how fulfilment in Jaṅgama is fulfilment in Liṅga, how service to Jaṅgama is the farthest reach, he, realising that, wherever all actions are done in the service of Jaṅgama, there the mind would be absorbed, lived as if this was his normal state; when, one day, as he came to his customary work and, having cut the grass, was tying it up into trusses, his Iṣṭa-Liṅga, in order

to test whether his great dedication to Jaṅgama was real or no, and also to make him known by blazoning him before innumerable people, and finally that Himself may serve under Candayya,with this triple intent slipped and fell into the water; and Nuliya Candayya, understanding the desire and intention of the Liṅga, remarked, "If It wanted Jaṅgama-service, the Liṅga Itself would come back" and in the thought, "wherever an all-pervading thing is, what does it matter?" and further aware that wherever the Jaṅgama-service is, there Liṅga too is, Candayya was walking away leaving It behind, when the Liṅga, seeing that there was in his heart faith in the service of Jaṅgama, came to the surface and uttered a sound: "Hello Candayya, I too am coming"; but the latter remarked, "You be wherever you wish to be; as for me, my master's service is delayed," and was going away, when the Liṅga, leaving his base, globe and cow's mouth, put on a man's shape and answered: "I'm coming, don't go leaving me behind"; when Candayya heard this, he said, "If you first go and then come back, I don't want you"; and the Liṅga saying, "I will not leave you if you say no", wrapped the skirt of his garment about Itself and did not let him go; then Candayya said, "If you come just like that, I won't take you; when we have gone some way further, there Maḍivāḷayya is washing clothes; come there and return after giving him to me as a pledge that you will do the service of the lords, or else I will not have you'. Then the Liṅga appeared in person before Maḍivāḷayya and stood bowing before him; and when Maḍivāḷayya, having bowed in his turn, asked, "What have you come for?" the Liṅga told Maḍivāḷayya of his condition. This is what Maḍivāḷayya said to Candayya:

೧

ಬಂದೆಹೆನೆಂಬ ಸುಖವ ಹೆಱಹಿಂಗಿದವರುಂಟೆ ?
ಕಂಡ ನಿಧಾನವ ನಡೆ ಎಂದವರುಂಟೆ ?
ಸುಖಕ್ಕೆ ಸುಖ ಒದಗಿದರೆ ಒಲ್ಲೆನೆಂಬವರುಂಟೆ ?
ಕಲಿದೇವಯ್ಯ ಬಂದೆಹೆನೆಂದಡೆ ಬೇಡವೆನಲೇಕೆ ಚಂದಯ್ಯಾ?

bandehenemba sukhava heṟahiṅgidavaruṇṭe ?
kaṇḍa nidhānava naḍe endavaruṇṭe ?
sukhakke sukha odagidare ollenembavaruṇṭe ?
Kalidēvayya bandehenendaḍe bēḍavenalēke Candayyā ?

Will anybody kick at coming joy?
Or ask the seen trove to go away?
Or spurn the good that piles on good?
And if Lord Kalidēva says he comes, should you,
O Candayya, shut the door on Him?

ಇದಕ್ಕೆ ಚಂದಯ್ಯಗಳ ಪ್ರತ್ಯುತ್ತರ:

idakke Candayyagaḷa pratyuttara:

Candayya's reply thereto:

೨

ಅಂದು ಹೋಗಿ ಇಂದು ಬಂದೆಹೆನೆಂಬಾಗ
ಈ ದಂದುಗದೊಡಲು ತನಗುಂಟೆ?
ಘನಲಿಂಗವೆಲ್ಲಿರ್ದಡಲ್ಲಿಯೆ ಪರಿಪೂರ್ಣ.
ಲಿಂಗ ಹೋಯಿತ್ತೆಂಬ ಸಂದೇಹವೆನಗುಂಟಾದರೆ,
ಅಂಗ ಉಳಿಯಬಲ್ಲುದೆ?
ಆತ್ಮ ಹೋದಲ್ಲಿ ಘಟವೆಷ್ಟು ದಿನ ಉಳಿವುದು?
ಜಂಗಮವುಳ್ಳನ್ನಕ್ಕರ
ಚಂದೇಶ್ವರಲಿಂಗಕ್ಕೆ ಸಂದಿಲ್ಲ ಕಾಣಾ ಮಡಿವಾಳಯ್ಯಾ.

andu hōgi indu bandehenembāga
ī dandugadoḍalu tanagunṭe?
ghanaliṅgavellirdaḍalliye paripūrṇa.
liṅga hōyittemba sandēhavenagunṭādare,
aṅga uḷiyaballude?
ātma hōdalli ghaṭaveṣṭu dina uḷivudu?
jaṅgamavuḷḷannakkara
Candēśvaraliṅgakke sandilla kāṇā Maḍivāḷayyā.

When he says, On that day He went away
And will return today, does't mean
He has the body's encumbrances?
Great Liṅga, where'er He is,
Is all-pervasive.
If I should have doubt that Liṅga's gone,
You think the body can survive?
How long a time can this our vessel live
On the departure of the soul?

Mark you, Maḍivāḷayya,
As long as Jaṅgama is,
No gap divides
Me from Cadēśvaraliṅga.

ಇದಕ್ಕೆ ಮಡಿವಾಳಯ್ಯಗಳ ನಿರೂಪ:

idakke Maḍivāḷayyagaḷa nirūpa :

Maḍivāḷayya's reply thereto:

೩

ದಾಸೋಹವೆಂಬನ್ನಕ್ಕರ ಈಶ್ವರಪೂಜೆಯ ಆಚಾರದಲ್ಲಿ ಇರಬೇಕು.
ಮಾಡೆನೆಂಬ ನೇಮ ಬೇಡಾ,
ಮಾಡಿಹೆನೆಂಬ ಕೃತ್ಯ ಬೇಡಾ.
ಈ ಉಭಯ ಸನ್ಮತವಳವಟ್ಟಲ್ಲಿ,
ಕಲಿದೇವಯ್ಯಂಗೆ ಭಾವ ಶುದ್ಧವಾಯಿತ್ತು ಕಾಣಾ ಚಂದಯ್ಯಾ.

dāsōhaveṁbannakkara īśvarapūjeya ācāradalli irabēku.
māḍeneṁba nēma bēḍā,
māḍiheneṁba kṛtyabēḍā.
ī ubhaya sanmatavaḷavaṭṭalli,
Kalidēvayyaṅge bhāva śuddhavāyittu kāṇā Candayyā.

As long as you talk
Of service, so long must be,
Within your practice, worship of God.
No more of rules that tell
I must not do;
No more of duty telling that I must.
Mark you, Candayya, if you
Transcend these popular categories,
In Lord Kalidēva's eyes, behold,
Your heart is purified!

ಇದಕ್ಕೆ ಚಂದಯ್ಯಗಳ ಭಿನ್ನಹ:

idakke Candayyagaḷa binnaha :

Candayya's submission thereon:

೪

ಆವಾವ ಕಾಯಕದಲ್ಲಿ ಬಂದರೂ ಭಾವ ಶುದ್ಧವಾಗಿ
ಗುರು ಲಿಂಗ ಜಂಗಮಕ್ಕೆ ಮಾಡುವುದೆ ಶಿವಪೂಜೆ.
ಅದು ಚಂದೇಶ್ವರಲಿಂಗಕ್ಕೆ ಒಪ್ಪವಲ್ಲವೆ ಮಡಿವಾಳಯ್ಯಾ ?

āvāva kāyakadalli bandarū bhāva śuddhavāgi
guru liṅga jaṅgamakke māḍuvuda śivapūje.
adu Candēśvaraliṅgakke oppavallave Maḍivāḷayyā ?

From whatsoever kind of work it comes,
To offer it with purity of heart
To Guru, Liṅga and Jaṅgama, that is
Worship of Śiva; will it not
Be welcome to Candēśvaraliṅga,
O Maḍivāḷayya?

೫

ಮತ್ತಂ,
ಲಿಂಗವೆಂಬುದು ಗುರುವಿನ ಹಂಗು.
ಗುರುವೆಂಬುದು ಲಿಂಗದ ಹಂಗು.
ಈ ಉಭಯಕ್ಕತೀತ ಜಂಗಮಲಿಂಗದಾಸೋಹ.
ಅದೆ ಚಂದೇಶ್ವರಲಿಂಗಕ್ಕೆ ಕಟ್ಟು ಗೊತ್ತು ಕಾಣಾ ಮಡಿವಾಳಯ್ಯಾ.

mattaṁ,
liṅgaveṁbudu guruvina haṅgu.
guruveṁbudu liṅgada haṅgu.
ī ubhayakkatīta jaṅgamaliṅgadāsōha.
ade Candēśvaraliṅgakke kaṭṭu gottu kāṇā Maḍivāḷayyā.

Again:
Liṅga depends on Guru, Guru on Liṅga;
What goes beyond these two
Is service to Jaṅgamaliṅga:
Mark you, Maḍivāḷayya,
In Candēśvaraliṅga's eyes,
That's your appointed goal!

ಇದಕ್ಕೆ ಮಡಿವಾಳಯ್ಯಗಳ ವಚನ:

idakke Maḍivāḷayyagaḷa vacana:

Maḍivāḷayya's vacana thereon:

ಟ

ಗುರುವಾದರೂ ಲಿಂಗವ ಪೂಜಿಸಬೇಕು.
ಲಿಂಗವಾದರೂ ದೇವತ್ವವಿರಬೇಕು.
ಜಂಗಮವಾದರೂ ಲಿಂಗವ ಪೂಜಿಸಬೇಕು.
ಜಂಗಮಕ್ಕೆ ಲಿಂಗವಿಲ್ಲದೆ ಪ್ರಮಾಣವಿಲ್ಲ.
ಆದಿಯಾಧಾರವಿಲ್ಲದೆ ಜಗವೇನೂ ಇಲ್ಲ.
ಅಱಿದೆಹೆನೆಂದರೆ ಅಂಗದಲ್ಲಿ ಲಿಂಗವಿರಬೇಕು.
ಕಲಿದೇವಯ್ಯನನಱಿವುದಕ್ಕೆ ಇದೆ ಮಾರ್ಗ ಚಂದಯ್ಯಾ.

guruvādarū liṅgava pūjisabēku.
liṅavādarū dēvatvavirabēku.
jaṅgamavādarū liṅgava pūjisabēku.
jaṅgamakke liṅgavillade pramāṇavilla.
ādhiyādhāravillade jagavēnū illa.
aṟidehenendare aṅgadalli liṅgvirabēku.
Kalidēvayyananaṟivudakke ide mārga Candayyā.

Even the Guru must worship Liṅga;
And even Liṅga have a deity;
Even Jaṅgama must worship Liṅga;
Apart from Liṅga, there is no
Meaning in Jaṅgama;
Without that primal substance, there's
No world at all.
If you would know, you must
Have Liṅga on yourself...
O Candayya, this is the only way
To know Lord Kalidēva!

ಇದಕ್ಕೆ ಚಂದಯ್ಯಗಳ ಬಿನ್ನಹ:

īdakke Candayyagaḷa binnaha:

Candayya's submission thereon:

೭

ಭಾವ ಶುದ್ಧವಾಗಿಪ್ಪುದೆ ಗುರುಪೂಜೆ.
ಜ್ಞಾನ ಶುದ್ಧವಾಗಿಪ್ಪುದೆ ಲಿಂಗಪೂಜೆ.
ತ್ರಿಕರಣ ಶುದ್ಧವಾಗಿ
ತ್ರಿವಿಧಮಲ ಶುದ್ಧವಾಗಿ ನಿಂದುದೆ ಜಂಗಮಪೂಜೆ.
ಆ ತ್ರಿವಿಧಭೇದದಲ್ಲಿ ತ್ರಿವಿಧಾರ್ಪಣವನರ್ಪಿಸಿ ನಿಂದುದೆ
ಚಂದೇಶ್ವರಲಿಂಗಕ್ಕರ್ಪಿತವಯ್ಯಾ ಮಡಿವಾಳಯ್ಯಾ.

bhāva śuddhavāgippude gurupūje.
jñāna śuddhavāgippude liṅgapūje.
trikaraṇa śuddhavāgi
trividhamala śuddhavāgi nindude jaṅgamapūje.
ā trividhabhēdadalli trividhārpaṇavanarpisi nindude
Candēśvaraliṅgakkarpitavayyā Maḍivāḷayyā.

To have a pure heart is tantamount
To Guru-worship; and to have
Pure consciousness is as good as
Worship of Liṅga; to be pure
In the three senses, to be purged
Clean of the triple impurity,
That's worship of Jaṅgama.
To make the triple offering
In these three different ways,
Is, O Maḍivāḷayya,
An offering to Candēśvaraliṅga!

ಇದಕ್ಕೆ ಮಡಿವಾಳಯ್ಯಗಳ ನಿರೂಪ:
idakke Maḍivāḷayyagaḷa nirūpa:
Maḍivāḷayya's remark thereon:

೮

ಅಱಿವನಱಿದಿಹೆನೆಂದು ಕ್ರೀಯ ಬಿಡಬಹುದೆ ?
ಮಧುರಕ್ಕೆ ಮಧುರ ಒದಗಲಾಗಿ,
ಆ ಸವಿಗೆ ಸವಿ ಕೊಱತೆಯುಂಟೆ ?
ದ್ರವ್ಯಕ್ಕೆ ದ್ರವ್ಯ ಒದಗಲಾಗಿ,
ಬಡತನಕಡಹುಂಟೆ ?

ಮಾಡುವ ಮಾಟ ಶಿವಪೂಜೆಯ ನೋಟ ಭಾವವಿರಬೇಕು.
ಅದು ಕಲಿದೇವಯ್ಯನ ಕೂಟವಲ್ಲವೆ ಚಂದಯ್ಯಾ ?

aṟivanaṟidihenendu krīya biḍabahude?
madhurakke madhura odagalāgi,
ā savige savi koṟateyuṇṭe?
dravyakke dravya odagalāgi,
baḍatanakaḍahuṇṭe?
māḍuva māṭa śivapūjeya nōṭa bhāvavirabēku.
adu Kalidēvayyana kūṭavallave Candayyā?

Should you, because you have attained
To knowledge, give up activity?
When sweet is added unto sweet,
Is this diminished by the other, pray?
When money's added to money,
Is room therein for poverty?
Each deed that's done must keep
Both gaze and heart upon
Worship of Śiva: is that not,
O Candayya,
Union with Lord Kalidēva?

ಇದಕ್ಕೆ ಚಂದಯ್ಯಗಳ ಬಿನ್ನಹ:

idakke Candayyagaḷa binnaha:

Candayya's submission thereon:

೯

ಕಪಿತ್ಥಕಾಯ ಹಿಡಿದು ಜಲವನೀಸಬಹುದೆ ?
ಲಿಂಗಪೂಜೆಗೆ ಷೋಡಶೋಪಚಾರ ಬೇಕು.
ಅದ ಮಾಡುವನ್ನಕ್ಕರ ಕಾಯಕ ನಿಂದಿತ್ತು.
ಕಾಯಕದೊಡಗೆ ಮೂಱಱ ಕೂಟ
ಚಂದೇಶ್ವರಲಿಂಗಕ್ಕೆ ಮಡಿವಾಳಯ್ಯಾ.

kapitthakāya hiḍidu jalavanīsabahude?
liṅgapūjege ṣōḍaśōpacāra bēku.
ada māḍuvannakkara kāyaka ninditta.
kāyakadodage muṟaṟa kūṭa.
Candēśvaraliṅgakke Maḍivāḷayyā.

Is't possible to swim in water if
A wood-apple is all you have to hold?
Worship of Liṅga needs
The sixteenfold service; and while
You do it, there's no more work!
In Candēśvaraliṅga's eyes,
The union of these three
Is but contained in work,
O Maḍivāḷayya.

ಇದಕ್ಕೆ ಮಡಿವಾಳಯ್ಯಗಳ ನಿರೂಪ:

idakke Maḍivāḷayyagaḷa nirūpa:

Maḍivāḷayya's remark thereon:

೧೦

ಕಿಂಚಿತ್ತಾದರೂ ನೇಮವ ಮಾಡುವಲ್ಲಿ ಶೂನ್ಯವಿಲ್ಲದಿರಬೇಕು.
ಸತ್ತ್ವಕ್ಕೆ ತಕ್ಕ ಸಮರ್ಥತ್ವ.
ಒಚ್ಚಿ ಹೊತ್ತಾದರೆಯೂ ಶಿವಪೂಜೆಯ ನಿಶ್ಚಯವಾಗಿ ಮಾಡಬೇಕು.
ಅದು ತನಗೆ ಸುಚಿತ್ತದ ಹಾದಿ,
ಕಲಿದೇವರ ದೇವನ ಒದಗು ಕಾಣಾ ಚಂದಯ್ಯಾ.

kiñcittādarū nēmava māḍuvalli śūnyavilladirabēku.
sattvakke takka samarthatva.
occi hottādareyū śivapūjeya niściyavāgi māḍabēku.
adu tanage sucittada hādi,
Kalidēvara dēvana odagu kāṇā Candayyā.

You should not show the slightest lack
In keeping of a vow:
Virtue demands its proper energy.
You must, unflinching, do
Your Śiva-worship, however short the time.
Mark you, Candayya,
That is for one a path
To a right frame of mind,
The way to God Kalidēva.

ಇದಕ್ಕೆ ಚಂದಯ್ಯಗಳ ಬಿನ್ನಹ:

idakke Candayyagaḷa binnaha :

Candayya's submission thereon:

೧೧

ಗೋಡೆಯ ತೊಳೆದು ಕೆಸಱ ಕೆಡಿಸಿಹೆನೆಂದರೆ ಅದಾರ ವಶ ?
ನಿಯಮಕ್ಕೆ ಕಡೆ ನಡು ಮೊದಲಿಲ್ಲ.
ಒಂದ ಬಿಟ್ಟು ಒಂದ ಹಿಡಿದೆಹೆನೆಂದರೆ ಸಂದಿಲ್ಲದ ಸಂಶಯ.
ಅದು ಚಂದೇಶ್ವರಲಿಂಗಕ್ಕೆ ಮಾಟ ಕಾಣಾ ಮಡಿವಾಳಯ್ಯಾ.

gōḍeya toḷedu kesaṟa keḍisihenendare adāra vaśa ?
niyamakke kaḍe naḍu modalilla.
onda biṭṭu onda hiḍidehenendare sandillada saṁśaya.
adu Candēśvaraliṅgakke māṭa kāṇā Maḍivāḷayya.

Who wields the power,
By washing of a wall,
To wash away the mud?
A vow knows not
Beginning, middle or end.
It is a certain doubt,
If, having let go one,
You yet cling to another ! Mark you,
Maḍivāḷayya, that is,
In Candēśvaraliṅga's eyes, a proper deed!

ಇದಕ್ಕೆ ಮಡಿವಾಳಯ್ಯಗಳ ವಚನ:

idakke Maḍivāḷayyagaḷa vacana :

Maḍivāḷayya's vacana thereon:

೧೨

ಜಂಗಮಸೇವೆ ಲಿಂಗವಿರಹಿತವಾಗಿರಬೇಕೆ ?
ಲಿಂಗವೆಂಬುದು ಜಂಗಮದಂಗ.
ಆ ಅಂಗವಿಲ್ಲದೆ ಪ್ರಾಣವುಂಟೆ ?
ಹಣ್ಣಿಲ್ಲದ ರುಚಿಯ ಬಯಸುವಂತೆ,
ನಿನ್ನ ಕಾಯಕದ ಕ್ರೀಯೆಲ್ಲವು
ಲಿಂಗವಾದ ಬಳಿಕ ಮತ್ತೇನು ಭಾವಭೇದ ?

ನೀನೆಂದಂತೆ ಇರಲಿ.
ಆಱೆನೆಂದರೆ ನಿನ್ನ ಮನವ ತಿಳಿಹಿಕೊಳು.
ಇದಕ್ಕೆ ಕಲಿದೇವಯ್ಯ ಹೊಣೆ.
ಕರಕೊಳ್ಳಾ ಎನ್ನೊಡೆಯನ ಚಂದಯ್ಯಾ.

jaṅgamasēve liṅgavirahitavāgirabēke?
liṅgavem̐budu jaṅgamadaṅga.
ā aṅgavillade prāṇavuṇṭe?
haṇṇillada ruciya bayasuvante,
ninna kāyakada krīyellavu
liṅgavāda baḷika mattēnu bhāvabhēda?
nīnendante irali.
āṟenendare ninna manava tiḷihikoḷu.
idakke Kalidēvayya hoṇe.
karakoḷḷā ennoḍeyana Candayyā.

Can there be, without Liṅga,
Service of Jaṅgama?
What's Liṅga but the body of Jaṅgama?
Can there be, without body, any life
As if you hankered after taste
Apart from fruit?
After all functions of your work
Have turned to Liṅga,
Can there be still substantial difference?
Let it be as you say, but if you feel
This is impossible, well then,
Make clear your understanding: therefor
The pledge is Kalidēva.
Welcome my lord, Candayya!

ಈ ಹೀಗೆಂದು ಮಡಿವಾಳತಂದೆಗಳು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ತಮ್ಮ ಲಿಂಗಮಂ ಕಣ್ಣಿಯ ಮಾಡಿಕೊಂಡಿರಬಲ್ಲರೆ ಬಾರೆಂದು ಚಂದಯ್ಯಗಳು ಕರೆವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Maḍivāḷatandegāḷu nirūpisalu, idakke tamma liṅgamaṁ kaṇṇiya māḍikoṇḍiraballare bārendu Candayyagaḷu kareva prastāvada vacana:

The vacana which tells how, on Father Maḍivāḷa observing thus, Candayya called to his Liṅga, saying, "If you will stay with me making ropes (tethers), come!"

೧೩

ಇಷ್ಟವೆಂಬುದು ಗುರುವಿನ ಹಂಗು.
ಆ ಗುರುವಿಗೆಯೂ ಇಷ್ಟಕ್ಕೆಯೂ
ಜಂಗಮವೆ ಪ್ರಾಣವೆಂದಱಿದ ಬಳಿಕ.
ಆ ಗುರುವೂ ಇಷ್ಟವೂ ಜಂಗಮದಲ್ಲಿಯೆ ಅಡಕ ನೋಡಾ.
ಆ ಗುರುವೂ ಲಿಂಗವೂ ಜಂಗಮದ ಹಂಗಿಗಳು.
ಇದು ಕಾರಣ
ಚಂದೇಶ್ವರಲಿಂಗಕ್ಕೆ ಕಣ್ಣಿಯ ಮಾಡಬಲ್ಲರೆ ಬಾರಾ ಎನ್ನ ತಂದೆ.

iṣṭavembudu guruvina haṅgu.
ā guruvigeyū iṣṭakkeyū
jaṅgamave prāṇavendaṟida baḷika,
ā guruvū iṣṭavū jaṅgamadalliye aḍaka nōḍā.
ā guruvū liṅgavū jaṅgamada haṅgigaḷu.
idu kāraṇa
Candēśvaraliṅgakke kaṇṇiya māḍaballare bārā enna tande.

The Iṣṭa is Guru's dependency...
After you know that Jaṅgama
Is for these both the breath of life,
You'll find both Guru and Iṣṭa contained
In Jaṅgama... For these two
Are both dependent on Jaṅgama.
Therefore, if you will make
Tethers for Candēśvaraliṅga, come,
My father!

ಇದಕ್ಕೆ ಮಡಿವಾಳಯ್ಯಗಳಿಗೆ ನಮಸ್ಕರಿಸಿ, ಹೊಣೆಯ ಕೊಂಡು, ತನ್ನ ಲಿಂಗ ಸಹಿತ ಬೀಳ್ಕೊಂಡು, ನಿಜಗೃಹಕ್ಕೆ ಬಂದು, ಆ ಲಿಂಗದ ಕಯ್ಯಲ್ಲಿ ಕಾಯಕವ ಮಾಡಿಸಿ, ಆ ಕಣ್ಣಿಯಂ ಮಾಱಿ ಹಾಗವ ಕೊಂಡು ಬಾರೆಂದು ಕಳುಹಲು, ಆ ಲಿಂಗವು ಸಂಗನ ಬಸವಣ್ಣನ ಮಠಕ್ಕೆಯ್ದಿ ಕಣ್ಣಿಯಂ ಕೊಡಲು, ಇತ್ತ ಬಸವರಾಜದೇವರು ಶಿವಪೂಜೆಯ ಮಾಡುತ್ತ ಈ ವೃತ್ತಾಂತಮಂ ತಮ್ಮ ಲಿಂಗದಲ್ಲಿ ಕಂಡು ಇದಿರೆದ್ದು, ಕಣ್ಣಿಯ ತಂದಯ್ಯಂಗೆ ಶರಣೆಂದು, ಸಾವಿರ ಹೊನ್ನಂ ಕೊಟ್ಟು ಆ ನುಲಿಯಂ ತೆಗೆದುಕೊಂಡು ಬೀಳ್ಕೊಡಲಾ ಲಿಂಗವು ಮರಳಿ ಬಂದಾ ಚಂದಯ್ಯಂಗೆ ಹೊನ್ನಂ ಕೊಡೆ, ಕಂಡಾತ ಇದೆಲ್ಲಿಂದ ತಂದೆಯಯ್ಯಾ ? ಕಳವಿಂದ ತಂದೆಯೋ ? ಎಂದು ಕೋಪದಿಂ ನುಡಿವ ಪ್ರಸ್ತಾವದ ವಚನ:

idakke Maḍivāḷayyagaḷige namaskarisi, hoṇeya koṇḍu, tanna liṅgasahita bīḷkoṇḍu, nijagṛhakke bandu, ā liṅgada kayyalli kāyakava māḍisi, ā kaṇṇiyāṁ māṟi hāgava koṇḍu bārendu kaḷuhalu, ā liṅgavu Saṅganabasavaṇṇana maṭhakkeydi kaṇṇiyaṁ koḍalu, itta Basavarājadēvaru śivapūjeya māḍutta ī vṛttāntamaṁ tamma liṅgadalli kaṇḍu idireddu. kaṇṇiya tandayyaṅge śaraṇendu, sāvira honnaṁ koṭṭu ā nuliyaṁ tagedukoṇḍu bīḷkoḍalā liṅgavu maraḷi bandā Candayyaṅge honnaṁ koḍe, kaṇḍāta idellinda tandeyayyā? kaḷavinda tandeyō? endu kōpadiṁ nuḍiva prastāvada vacana:

The vacana which tells how, when (Candayya) had bowed to Maḍivāḷayya and, accepting his security, had taken leave of him and along with his Liṅga returned home, and after getting his work done by Liṅga, sent him saying, "Sell this tether and come back with the price" and the latter, arriving at Saṅgana Basavaṇṇa's house, offered the tether; on the other side, Lord Basavarāja, having seen all that had happened in his Liṅga while doing his Śiva-worship, went out to meet him, bowed to him as he brought the tether and, giving him a thousand gold pieces, received the tether and bade him goodbye, the Liṅga came back to Candayya and gave him the gold; and the latter seeing him, said angrily, "Where have you brought it from. eh, did you steal it?":

೧೪

ಸತ್ಯಶುದ್ಧ ಕಾಯಕದಿಂದ ಬಂದ ದ್ರವ್ಯದಲ್ಲಿ
ಚಿತ್ತ ವಿಚ್ಛಂದವಾಗದಿರಬೇಕು.
ನೇಮದ ಕೂಲಿಯೆಂದಿನ ನಿತ್ಯನೇಮದಲ್ಲಿ ಸಂದಿರಬೇಕು.
ನೇಮದ ಕೂಲಿಯ ಬಿಟ್ಟು,
ಹೇಮದಾಸೆಗೆ ಕಾಮಿಸಿ ದ್ರವ್ಯವ ಹಿಡಿದರೆ,
ತಾ ಮಾಡುವ ಸೇವೆ ನಷ್ಟವಯ್ಯಾ !
ನಿನ್ನಾಸೆಯ ವೇಷದ ಪಾಶಕ್ಕೆ ನೀನೆ ಹೋಗು.
ನನಗೆ ನನ್ನ ಜಂಗಮದ ಪ್ರಸಾದದಾಗೆ
ಚಂದೇಶ್ವರಲಿಂಗಕ್ಕೆ ಪ್ರಾಣವಯ್ಯಾ.

satyaśuddha kāyakadinda banda dravyadalli
citta vicchandavāgadirabēku.
nēmada kūliyendina nityanēmadalli sandirbēku.

nēmada kūliya biṭṭu,
hēmadāsege kāmisi dravyava hiḍidare,
tā māḍuva sēve naṣṭavayyā!
ninnāseya vēṣada pāśakke nīne hōgu.
nanage nanna jaṅgamada prasādadāge
Candēśvaraliṅgakke prāṇavayyā.

One's mind must not be ruffled
Whatever income comes
From disinterested work.
There must be harmony
Between the wages you have asked
And your habitual wage.
If you grasp money, coveting
Gold in your greed,
Waiving the wages of your vow, why Sir,
The service you have done will come to nought.
Do you walk into the noose
Of the greed you have put on.
That I should get
The grace of Jaṅgama, is very life
To Candēśvaraliṅga.

೧೫

ಮತ್ತಂ,
ಕಂದಿಸಿ ಕುಂದಿಸಿ, ಬಂಧಿಸಿ ನೋಯಿಸಿ,
ಕಂಡ ಕಂಡವರ ಬೇಡಿ ತಂದು,
ಜಂಗಮಲಿಂಗಕ್ಕೆ ಮಾಡಿಹೆನೆಂಬ ದಂದುಗದ ಮಾಟಕ್ಕೆ
ಲಿಂಗಕ್ಕೆ ನೈವೇದ್ಯ ಸಲ್ಲದು.
ತನು ಕರಗಿ, ಮನ ಬಳಲಿ, ಬಂದ ತೆಱದನುವನಱಿದು,
ಸಂದಿಲ್ಲದೆ ಸಂಶಯವಿಲ್ಲದೆ ಜಂಗಮಲಿಂಗಕ್ಕೆ ದಾಸೋಹವೆ ಮಾಟ.
ಕಾರೆಯ ಸೊಪ್ಪಾದರೂ
ಕಾಯಕದಿಂದ ಬಂದುದು ಲಿಂಗಕ್ಕರ್ಪಿತವಲ್ಲದೆ,
ದುರಾಶೆಯಿಂದ ಬಂದುದು ಅನರ್ಪಿತ.
ಇದು ಕಾರಣ ಸತ್ಯಶುದ್ಧ ಕಾಯಕದ ನಿತ್ಯದ್ರವ್ಯವಾದರೆ,
ಚಂದೇಶ್ವರಲಿಂಗಕ್ಕೆ ನೈವೇದ್ಯ ಸಂದಿತ್ತು ಕೇಳಯ್ಯಾ.

mattaṁ,
kandisi kundisi, bandhisi nōyisi,
kaṇḍa kaṇḍavara bēḍi tandu,
jaṅgamaliṅgakke māḍiheneṁba dandugada māṭakke
liṅgakke naivēdya salladu.
tanu karagi, mana baḷali, banda teṟadanuvanaṟidu,
sandillade saṁśayavillade jaṅgamaliṅgakke dāsōhave māṭa.
kāreya soppādarū
kāyakadinda bandudu liṅgakkarpitavallade,
durāśeyinda bandudu anarpita.
idu kāraṇa sathyśuddha kāyakada nithyadravyavādare,
Candēśvaraliṅgakke naivēdya sandittu kēḷayyā.

Again:

To beg and bring from whomsoever you see,
By fretting, worrying, binding, injuring,
To do this irksome work
For serving Jaṅgamaliṅga—
This is not fit
As offering to Liṅga.
By letting the body sweat and the mind strain,
And realising the worth of what is come,
The proper thing to do
Is, without doubt or question,
Service to Jaṅgamaliṅga.
A *kare* leaf,
Come from dedicated work,
Is worthy to be offered
To Liṅga; but one that comes
Of covetousness, is not.
Therefore, the daily wage
That comes of dedicated work,
Righteous and pure, is
To Candēśvaraliṅga
Consecrated food.

ಈ ಹೀಗೆಂದು ಚಂದಯ್ಯಗಳು ತಮ್ಮ ಲಿಂಗದೇವರ ನೋಡಿ, ನೀ ತಂದ ಅನ್ಯ ದ್ರವ್ಯ ಸಹಿತ ನೀನೆಲ್ಲಿಯಾದರೂ ಹೋಗು. ಮೊದಲು ಗುರುವಾಜ್ಞೆಗೆಟ್ಟುದೊಂದು, ಮತ್ತೆ ಹೋದ ಅಪರಾಧಕ್ಕೆ ಒಡೆಯರ ಸೇವೆಯ ಮಾಡಿಹೆನೆಂದು ಅವಗಡೆಯ ಶರಣ

ಮಡಿವಾಳಯ್ಯನ ಹೊಣೆಯ ಕೊಟ್ಟುದೊಂದು, ಈ ಎರಡಕ್ಕೂ ನೀನೆ ಗುರಿಯಾಗು ಹೋಗೆಂದು ಝಂಕಿಸಿ ನುಡಿದು ಹೊರಡಿಸಲು, ಆ ಲಿಂಗವು ಚಂದಯ್ಯ ಸಹಿತವಾಗಿ ಮಡಿವಾಳಯ್ಯನ ಮಠಕ್ಕೆಯ್ದಿ ಈ ವೃತ್ತಾಂತವೆಲ್ಲವನು ಹೇಳಲು, ಆ ಮಾಚಯ್ಯಗಳು ಚಂದಯ್ಯಂಗೆ ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Candayyagaḷu tamma liṅgadēvara nōḍi, nī tanda anyadravyasahita ninelliyādarū hōgu. modalu guruvājñegeṭṭudondu, matte hōda aparādhakke oḍeyara sēveya māḍihenendu avagaḍeya śaraṇa Maḍivāḷayyana hoṇeya koṭṭudondu, ī eraḍakkū nīne guṛiyāgu hōgendu jhaṅkisi nuḍidu horaḍisalu, ā liṅgavu Candayya sahitavāgi Maḍivāḷayyana maṭhakkeydi ī vṛttāntavellavanu hēḷalu, ā Mācayyagaḷu Candayyaṅge nirūpisida prastāvada vacana :

The vacana which tells how, when Candayya, looking at his Liṅga, said harshly, "Go anywhere, with that alien money you have brought! In the first place, you have disobeyed the Guru's command, that is one thing; then, you have given Maḍivāḷayya, a strong-minded śaraṇa, as security that you would serve the masters for your offence of going away, which is two; and for these two faults you must pay the penalty. Go!"—and dismissed him, the Liṅga went to Maḍivāḷayya's matha with Candayya and told him all that had happened, and Mācayya remarked to Candayya:

೧೬

ಕಾಯಕದಲ್ಲಿ ನಿಂದ ಶರಣಂಗೆ ಸೇವೆಯವರ ತಪ್ಪ ಹಿಡಿದೆಹೆನೆಂದರೆ
ಕಾಯಕವೆಂತು ನಡೆವುದಯ್ಯಾ?
ಅವಗುಣಕ್ಕೆ ಮುನಿಯಬೇಕಲ್ಲದೆ,
ಲಾಂಛನಕ್ಕೆ ಮುನಿಯಬಹುದೆ?
ಮುಗ್ಗಿದ ತುರಗವ ಕಾಲ ಕತ್ತರಿಸಿದವರುಂಟೆ?
ಕಚ್ಚುವ ತಿಗುಣೆಗಾಗಿ ಮನೆಯ ಸುಟ್ಟವರುಂಟೆ?
ಕಲಿದೇವರ ದೇವನಲ್ಲಿ ತಪ್ಪ ಹಿಡಿಯಲಿಲ್ಲ ಕೇಳಾ ಚಂದಯ್ಯಾ.

kāyakadalli ninda śaraṇaṅge sēveyavara tappa hiḍidehenendare
kāyakaventu naḍevudayyā?
avaguṇakke muniyabēkallade,
lāñchanakke muniyabahude?
muggida turagava kāla kattarisidavaruṇṭe?
kaccuva tiguṇegāgi maneya suṭṭavaruṇṭe?
Kalidēvara Dēvanalli tappa hiḍiyalilla kēḷā Candayyā.

If a śaraṇa, engaged
In dedicated work, picks holes
In those who serve him, how, Sir,
Should such work go?
One must be hard on sin:
Must we be hard on robes themselves?
Must we cut off the legs
Of a stumbling horse?
Must we set fire to a house
Because of bugs that bite?
Listen, O Candayya,
In Lord Kalidēva, you must not
Watch for what goes amiss.

ಇಂತು ಶಿವಲಿಂಗದಲ್ಲಿ ತಪ್ಪ ಹಿಡಿಯಬಹುದೇ ಎಂದು ಮಡಿವಾಳಯ್ಯಗಳು ನುಡಿಯೆ, ಇದಕ್ಕೆ ಚಂದಯ್ಯನ ಪ್ರತ್ಯುತ್ತರ:

intu śivaliṅgadalli tappa hiḍiyabahudē endu Maḍivāḷayyagaḷu nuḍiye, idakke Candayyana pratyuttara:

When Maḍivāḷayya spoke saying, "Should you pick holes in Śivaliṅga?" Candayya's reply thereto:

೧೭

ನುಡಿದ ಮಾತಿಂಗೆ ತಡಬಡ ಬಂದಲ್ಲಿ,
ನುಡಿದ ಭಾಷೆಗೆ ಭಂಗ ನೋಡಾ.
ಹಿಡಿದ ಕುಳಕ್ಕೆ ಹಾನಿ ಬಂದಲ್ಲಿ,
ಒಡಲನಿರಿಸುವುದೆ ಭಂಗ ನೋಡಯ್ಯಾ.
ಇದು ಕಾರಣ, ನಡೆ ನುಡಿ ಶುದ್ಧವಿಲ್ಲದಿದ್ದರೆ
ಚಂದೇಶ್ವರಲಿಂಗವಾದರೂ ತಪ್ಪನೊಳಕೊಳ್ಳೆ,
ಕಾಣಾ ಮಡಿವಾಳಮಾಚಯ್ಯಾ.

nuḍida mātiṅge taḍabaḍa bandalli,
nuḍida bhāṣege bhaṅga nōḍā.
hiḍida kuḷakke hāni bandalli,
oḍalanirisuvude bhaṅga nōḍayyā.
idu kāraṇa naḍe nuḍi śuddhavilladiddare
Candēśvaraliṅgavādarū tappanoḷakoḷḷe
kāṇā Maḍivāḷamācayyā.

Should there be a hitch in the word you spoke,
Mark you, this is
A breach of promise made;
So, when dishonour overtakes
The plane whereto you have arrived,
Look you, it's treason even if you
But keep yourself alive!
Therefore, if word and action fail in purity,
I will not countenance a wrong
Even in Candēśvaraliṅga:
Mark it, Maḍivāḷa Mācayya!

ಈ ಹೀಗೆಂದು ಚಂದಯ್ಯಗಳು ಬಿನ್ನೈಸಲು, ಆತನ ತಿಳುಹುವುದಕ್ಕೆ ಅನುಭವ ಮಂಟಪದಲ್ಲಿ ಬಸವರಾಜದೇವರು ಚೆನ್ನಬಸವರಾಜದೇವರು ಪ್ರಭುದೇವರು ಮುಂತಾದ ಗಣಂಗಳ ಕಯ್ಯಲಲ್ಲದೆ ಆಗದೆಂದು, ಶರಣರ ಸಂಗವೆ ಮುಖ್ಯವೆಂದು ಅಲ್ಲಿಗೆ ಕರೆವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Candayyagaḷu binnaisalu, ātana tiḷuhuvudakke anubhavamaṇṭapadalli Basavarājadēvaru Cennabasavarājadēvaru Prabhudēvaru muntāda gaṇaṅgaḷa kayyalallade āgadendu, śaraṇara saṅgave mukhyavendu allige kareva prastāvada vacana:

The vacana which tells how, when Candayya made this submission, seeing that it would not be possible to conciliate him except through Lord Basavarāja, Lord Cennabasavarāja, Prabhudēva and other saints in the Anubhava Maṇṭapa, and since association with śaraṇas is the main thing, he (Maḍivāḷayya) invited him there:

೧೮

ಗುರುಪೂಜೆಯನಱಿದೆನೆಂದು ಲಿಂಗಪೂಜೆಯ ಬಿಡಲಾಗದು.
ಲಿಂಗಪೂಜೆಯನಱಿದೆನೆಂದು ಜಂಗಮಪೂಜೆಯ ಮಱೆಯಲಾಗದು.
ಜಂಗಮಪೂಜೆಯನಱಿದೆನೆಂದು ಶರಣರ ಸಂಗವ ಮಱೆಯಲಾಗದು.
ಇದು ಕಾರಣ, ಶರಣರ ಸಂಗದ ಸಮ್ಯಗ್‌ಜ್ಞಾನದಲಲ್ಲದೆ
ಕಲಿದೇವಯ್ಯನ ಕೂಡುವ ಕೂಟ ಕಾಣಬಾರದು;
ಹೋಹ ಬಾರಾ ಚಂದಯ್ಯಾ.

gurupūjeyanaṟidenendu liṅgapūjeya biḍalāgadu.
liṅgapūjeyanaṟidenendu jaṅgamapūjeya maṟeyalāgadu.
jaṅgamapūjeyanaṟidenendu śaraṇara saṅgava maṟeyalāgadu.
idu kāraṇa śaraṇara saṅgada samyagjñānadallallade
Kalidēvayyana kūḍuva kūṭa kāṇabāradu;
hōha bāra Candayyā.

Because you know about
Worship of Guru, it does not mean
Worship of Liṅga should be given up.
Because you know about
Worship of Liṅga, it does not mean
You can neglect worship of Jaṅgama.
Because you know about
Worship of Jaṅgama, it does not mean
You should neglect the company
Of śaraṇas. Therefore,
Save in the perfect knowledge gained
In association with the śaraṇas,
Union with Kalidēva cannot
Be realised...
Come, let us go!

ಈ ಹೀಗೆಂದು ಮಡಿವಾಳತಂದೆಗಳು ಆ ಚಂದಯ್ಯಗಳನು, ಆತನಂಗದ ಮೇಲಣ ಲಿಂಗವೆ ಚರಸೇವೆಯು ಮಾಡಬೇಕೆಂಬ ಮೋಹದಿಂ ಲಿಂಗಮೂರ್ತಿಯನು ಅನುಭವ ಮಂಟಪಕ್ಕೆ ಬಿಜಯಂಗೈಸಿಕೊಂಡು ಬರಲು, ಆ ಲಿಂಗಭಕ್ತಮೂರ್ತಿಯು ಮೊದಲು ಕಣ್ಣಿಯ ಬಸವಣ್ಣಂಗೆ ಕೊಡಲು, ಅದಕ್ಕೆ ಕೂಲಿಯಾಗಿ ಕೊಟ್ಟ ಸಾವಿರ ಹೊನ್ನಂ ಮರಳಿ ಬಸವಣ್ಣಂಗೆ ಇತ್ತು, ಈ ವೃತ್ತಾಂತಮಂ ಹೇಳಲು, ಆ ಪ್ರಸ್ತಾವದೊಳು ಗಣಂಗಳಿಗೆ ಚಂದಯ್ಯ ನಮಸ್ಕರಿಸಿ, ತನ್ನ ಕಾಯಕದ ಕ್ರಮವನೂ ದಾಸೋಹದ ನೆಲೆಯನೂ ನಿಷ್ಠೆಯ ಬಗೆಯನೂ ಎಲ್ಲಾ ಪ್ರಮಥರು ಕೇಳುವ ಹಾಗೆ ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Maḍivāḷatandegaḷu ā Candayyagaḷanu, ātanaṅgada mēlaṇa liṅgave carasēveya māḍabēkemba mōhadiṁ liṅgamūrtiyanu anubhavamaṇṭapakke bijayaṁgaisikoṇḍu baralu, ā liṅgabhakti-mūrtiyu modalu kaṇṇiya Basavaṇṇaṅge koḍalu, adakke kūliyāgi koṭṭa sāvira honnaṁ maraḷi Basavaṇṇaṅge ittu, ī vṛttāntamaṁ hēḷalu, ā prastāvadoḷu gaṇaṅgaḷige Candayya namskarisi; tanna kāyakada kramavanū dāsōhada neleyanū niṣṭheya bageyanū ellā pramatharu kēḷuva hāge binnaisuva prastāvadd vacana:

The vacana which tells how, as Father Maḍivāḷa was coming, graciously escorting to the Anubhava Maṇṭapa Candayya and the person of Liṅga from a desire that the Liṅga on his body should be made to do service to Jaṅgama, and the person of Liṅga gave back to Basavaṇṇa the thousand gold pieces he had received as wages when he earlier sold the tether to Basavaṇṇa, and told the whole story, Candayya, bowing to all the saints on the occasion, related the manner of his work, the real meaning of his service and the mode of his faith, so as to make it known to all the saints:

೧೯

ಕೈದ ಹಿಡಿದಾಡುವರೆಲ್ಲಾ ಇಱಿವರೆ?
ಸಾಧನೆಯಂ ಮಾಡಬಲ್ಲವರೆಲ್ಲರೂ ಕಾದಬಲ್ಲರೆ?
ಅರ್ಥಿಗೆ ಮಾಡುವ ಕೃತ್ಯವಂತರೆಲ್ಲರೂ ಭಕ್ತರಪ್ಪರೆ?
ಅದು ಚಂದೇಶ್ವರಲಿಂಗಕ್ಕೆ ಮುಟ್ಟದ ಮಾಟ.

kaida hiḍidāḍuvarellā iṟivare?
sādhaneya māḍaballavarellarū kādaballare?
arthige māḍuva kṛtyavantarellarū bhaktarappare?
adu Candēśvaraliṅgakke muṭṭada māṭa.

Do all who hold a weapon and brandish it,
Thrust to any effect?
Are all who drill and train,
Able to fight?
And all who labour for the sake of gain,
Are devotees?
Never will doings of this kind impress
Candēśvaraliṅga!

೨೦

ಮತ್ತಂ,
ರಣವ ನಿಶ್ಚೈಸಿದ ಸುಭಟಂಗೆ
ಮನೆಯ ಮೇಲಣ ಮೋಹ ಉಂಟೆ?
ಅರ್ಥ ಪ್ರಾಣಾಭಿಮಾನ ಈ ಮೂಱನು ಕರ್ತಂಗಿತ್ತ ಮತ್ತೆ
ಹೊತ್ತು ಹೋರುವಂಗೆ ಸದ್ಭಕ್ತಿಯುಂಟೆ?
ಅದು ಚಂದೇಶ್ವರಲಿಂಗವ ಮುಟ್ಟದ ಮಾಟ.

mattaṁ,
raṇava niścaisida subhaṭaṅge
maneya mēlaṇa mōha uṇṭe?
artha prāṇābhimāna ī mūranu kartaṅgitta matte
hottu hōruvaṅge sadbhaktiyuṇṭe?
adu Candēśvaraliṅgava muṭṭada māṭa.

Again:

Will a warrior who's resolved to fight
Hanker for home?
When one has given away all three—
Life, honour, wealth—unto his lord,
Can true devotion go with one
Who struggles under them?
Never will doings of this kind impress
Candēśvaraliṅga!

೨೧

ಗುರುವಿಂಗೆ ತನುವೆಂದಲ್ಲಿ,
ಲಿಂಗಕ್ಕೆ ಮನವೆಂದಲ್ಲಿ,
ಜಂಗಮಕ್ಕೆ ಧನವೆಂದಲ್ಲಿ,
ಮತ್ತೊಂದಱಾಸೆಗೆ ಕೊಂಡಾಡಲೇಕೆ?
ಅದು ಚಂದೇಶ್ವರಲಿಂಗಕ್ಕೆ ದೂರ.

guruviṅge tanuvendalli,
liṅgakke manavendalli,
jaṅgamakke dhanavendalli,
mattondaṟāsege koṇḍāḍalēke?
adu Candēśvaraliṅgakke dūra.

When I say the body is for Guru's sake,
The mind for Liṅga's, money for Jaṅgama's,
Why should I laud and praise
For greed of something else?
This is repugnant to
Candēśvaraliṅga!

೨೨

ಮತ್ತಂ,

ಇದಿರ ಭೂತಹಿತಕ್ಕೆ ಗುರುಪೂಜೆಯ ಮಾಡಲಿಲ್ಲ.
ಅರ್ತಿಗಾಱಿಕೆಯಲ್ಲಿ ಲಿಂಗವ ಬಿಟ್ಟು ಪೂಜಿಸಲಿಲ್ಲ.
ರಾಜಚೋರರ ಭಯಕ್ಕಂಜಿ ಜಂಗಮದಾಸೋಹವ ಮಾಡಲಿಲ್ಲ.
ಆವ ಕೃತ್ಯವಾದರೂ ಮನ ಶುದ್ಧವಾಗಿರಬೇಕು.
ಚಂದೇಶ್ವರಲಿಂಗವನಱಿಯ ಬಲ್ಲರೆ.

mattaṁ,
idira bhūtahitakke gurupūjeya māḍalilla.
artigāṟikeyalli liṅgava biṭṭu pūjisalilla.
rājacōrara bhayakkañji jaṅgamadāsōhava māḍalilla.
āva kṛtyavādarū mana śuddhavāgirabēku.
Canadēśvaraliṅgavanaṟiya ballare.

Again:

There is no worshipping of Guru
For other creatures' good;
Nor I, leaving Liṅga, doing any worship
In hope of gain.
Nor offering service to Jaṅgama
In dread of king or thieves.
Whatever your action be, keep your heart pure
If you would know
Candēśvaraliṅga!

೨೩

ಮತ್ತಂ,

ಗುರು ಇಷ್ಟವ ಕೊಟ್ಟ ಕೂಲಿಗೆ ಮುಟ್ಟಿ ಪೂಜಿಸಲು,
ಅದಕ್ಕೆ ದೃಷ್ಟವ ತೋಱಿ ತನ್ನ ಬೆಳ್ಳಿಯ ಬೆಟ್ಟದ ಮೇಲೆ ಇರಿಸಿದ.
ಇಂತು ಗುರುವಿಂದ ಲಿಂಗಕ್ಕೆ ಮಾಡಿ,
ಹಿಂದಣ ಮುಂದಣ ಸಂದೇಹಕ್ಕೀಡಾಗದೆ,
ಪ್ರಸಿದ್ಧಮಪ್ಪ ಜಂಗಮಲಿಂಗಕ್ಕೆ ಮನ ಸಂದು ಧನವ ಕೊಟ್ಟು,
ಸರ್ವಪದಾರ್ಥವ ಅರ್ಪಿತವ ಮಾಡಲಾಗಿ
ಚಂದೇಶ್ವರಲಿಂಗಕ್ಕೆ ಹಿಂದು ಮುಂದೆಂಬುದಿಲ್ಲ.

mattaṁ,
guru iṣṭava koṭṭa kūlige muṭṭi pūjisalu,
adakke dṛṣṭava tōṟi tanna beḷḷiya beṭṭada mēle irisida,

intu guruvinda liṅgakke māḍi,
hindaṇa mundaṇa sandēhakkīḍāgade,
prasiddhamappa jaṅgamaliṅgakke mana sandu dhanava koṭṭu,
sarvapadārthava arpitava māḍalāgi
Candēśvaraliṅgakke hindu mundeṁbudilla.

Again:

When in return for Guru's gift of Iṣṭa,
I worshipped him by touch,
He gave me proof thereof
And set me on his silver mount.
When I through Guru thus have honoured Liṅga,
Not yielding to the doubt of fore and after,
Surrendering my heart
And, giving all my wealth
Unto the glorious Jaṅgamaliṅga,
I've offered all these things to him,
There's no before and after for
Candēśvaraliṅga!

೨೪

ಮತ್ತಂ,
ಸಂಸಾರಸಾಗರದ ಮಧ್ಯದೊಳಗೆ ಬೆಳೆದ
ಹೊಡಕೆಯ ಹುಲ್ಲ ಕೊಯಿತಂದು,
ಮತ್ತಮಾ ಕಣ್ಣ ತೆಗೆದು ಕಣ್ಣಿಯ ಮಾಡಿ,
ಇಹಪರವೆಂಬ ಉಭಯದ ಗಂಟನಿಕ್ಕಿ.
ತುದಿಯಲ್ಲಿ ಮಾಟಕೂಟವೆಂಬ
ಮನದ ಕುಣಿಕೆಯೊಳಗೆ ಕಾಯಕವಾಯಿತ್ತು.
ಇದು ಕಾರಣ ಚಂದೇಶ್ವರಲಿಂಗವೆಂಬ ಭಾವವೆನಗಿಲ್ಲ.

mattaṁ,
saṁsārasāgarada madhyadoḷage beḷeda
hodakeya hulla koyitandu,
mattamā kaṇṇa tegedu kaṇṇiya māḍi,
ihaparaveṁba ubhayada gaṇṭanikki,
tudiyalli māṭakūṭṭaveṁba
manada kuṇikeyoḷage kāyakavāyittu,
idu kāraṇa Candēśvaraliṅgaveṁba bhāvavenagilla.

Again:

I cut the elephant-grass that grows
Amid the ocean of this world,
And, paring all the knots, I make
A rope.
When I have put on it a double knot
We know as here and hereafter, at the point,
In the mind's loop we call
Union through action, dedicated work
Emerges; therefore to me
There is no thought of Candēśvaraliṅga.

ಈ ಹೀಗೆಂದು ಚಂದಯ್ಯಗಳು ತಮ್ಮ ಕಾಯಕದ ವಿವರವನು, ದಾಸೋಹದ ನಿಷ್ಠೆಯನು ಗಣಂಗಳ ಮುಂದೆ ಬಿನ್ನೈಸಲು, ಆ ಪ್ರಸ್ತಾವದೊಳು ಪ್ರಭುದೇವರು ಲಿಂಗವ ಬಿಡಲಾಗದೆಂದು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Candayyagaḷu tamma kāyakada vivaravanu, dāsōhada niṣṭheyanu gaṇaṅgaḷa munde binnaisalu, ā prastāvadoḷu Prabhudēvaru liṅgava biḍalāgadendu nirūpisida prastāvada vacana:

The vacana which tells how, after Candayya had thus described in detail his dedicated work and his zeal in pious service, on this occasion Prabhudēva remarked that Liṅga must not be given up:

೨೫

ಪರುಷವಾದರೂ ಒಂದಱಲ್ಲಿ ಇರಿಸಿರಬೇಕು.
ರತ್ನವಿಶೇಷವಾದರೂ ಕುಂದಣದಲ್ಲಿ ಬಂಧಿಸಿ ಸಂದಿರಬೇಕು.
ಲಿಂಗವ ಹಿಡಿದಲ್ಲಿ ಪೂಜಿಸುವ ಅಂಗವಿರಬೇಕು.
ಇದು ಕಾರಣ
ಗುಹೇಶ್ವರಲಿಂಗವನಱಿದು ಮಱೆಯಲಿಲ್ಲ ಕಾಣಾ ಚಂದಯ್ಯಾ.

paruṣavādarū ondaṟalli irisirabēku.
ratnaviśēṣavādarū kundaṇadalli bandhisi sandirabēku.
liṅgava hiḍidalli pūjisuva aṅgavirabēku.
idu kāraṇa
Guhēśvaraliṅgavanaṟidu maṟeyalilla kāṇā Candayyā.

Even a philosopher's stone
Needs putting in some place;
Even the rarest jewel must be set
In gold; and if you would
Do worship, in loyalty to Liṅga,
You must possess a Sign: hence,
Mark you, Candayya,
You cannot, after you have known
Candēśvaraliṅga, forget!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ಜಂಗಮದಾಸೋಹವಾದರೂ ಲಿಂಗವ ಬಿಡಲಾಗದೆಂದು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಚಂದಯ್ಯಗಳು ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru jaṅgamadāsōhavādarū liṅgava biḍalāgadendu nirūpisalu, idakke Candayyagaḷu binnaisuva prastāvada vacana:

The vacana which tells what, when Prabhudēva said that, even in Jaṅgama service, Liṅga must not be dropped, Candayya remarked thereon:

೨೬

ಗುರುಸೇವೆಯ ಮಾಡಿದರೆ ಇಹದಲ್ಲಿ ಸುಖ.
ಲಿಂಗಸೇವೆಯ ಮಾಡಿದರೆ ಪರದಲ್ಲಿ ಸುಖ.
ಜಂಗಮಸೇವೆಯ ಮಾಡಿದರೆ ಇಹಪರವೆಂಬುಭಯ ನಾಸ್ತಿ.
ಇದು ಚಂದೇಶ್ವರಲಿಂಗದ ಭಾವ ಕಾಣಾ ಪ್ರಭುವೆ.

gurusēveya māḍidare ihadalli sukha.
liṅgasēveya māḍidare paradalli sukha.
jaṅgamasēveya māḍidare ihaparaveṁbubhaya nāsti.
idu Candēśvaraliṅgada bhāva kāṇā Prabhuve.

If you serve Guru,
There's happiness in this world;
If you serve Liṅga,
There's happiness in the next;
If you serve Jaṅgama,
The dual sense of this world and the next
Is gone! Mark you, Prabhu,
This is Candēśvaraliṅga's will.

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ನಿರೂಪ:

idakke Prabhudēvara nirūpa :

Prabhu's reply thereto:

೨೭

ಅಂಗವುಳ್ಳನ್ನಬರ ಲಿಂಗಪೂಜೆಯೆ ಬೇಕು.
ಲಿಂಗವೆಂಬ ಮೂರ್ತಿಯುಳ್ಳನ್ನಬರ ಸಂದಿಲ್ಲದೆ ಅರ್ಪಿಸಬೇಕು.
ಅಂಗವಳಿದ ಮತ್ತೆ ಲಿಂಗವೆಂಬ ಭಾವ ಹಿಂಗದಿರಬೇಕು.
ಅದು ಗುಹೇಶ್ವರಲಿಂಗದ ಇರವು ಚಂದಯ್ಯಾ.

aṅgavuḷḷannabara liṅgapūjeye bēku.
liṅgaveṁba mūrtiyuḷḷannabara sandillade arpisabēku.
aṅgavaḷida matte liṅgaveṁba bhāva hiṅgadirabēku.
adu Guhēśvaraliṅgada iravu Candayyā.

As long as the body is with you,
Worship of Liṅga needs must be;
As long as there exists
The image called Liṅga, you must
Without a break make offerings.
Even when the body ceases to be,
The sense of Liṅga must persist.
That is the essence of
Guhēśvaraliṅga, O Candayya!

ಇದಕ್ಕೆ ಚಂದಯ್ಯಗಳ ಬಿನ್ನಹ:

idakke Candayyagaḷa binnaha :

Candayya's submission thereon:

೨೮

ಗುರುಪೂಜಕರು ಲಿಂಗವನೆತ್ತ ಬಲ್ಲರು?
ಲಿಂಗಪೂಜಕರು ಜಂಗಮವನೆತ್ತ ಬಲ್ಲರು?
ಜಂಗಮದಾಸೋಹ ಉಭಯಸಂಗ ನಾಸ್ತಿ.
ಅದು ಚಂದೇಶ್ವರಲಿಂಗದ ಅಱಿವು ಕಾಣಾ ಪ್ರಭುವೆ.

gurupūjakaru liṅgavanetta ballaru?
liṅgapūjakaru jaṅgamavanettaballaru?
jaṅgamadāsōha ubhayasaṅga nāsti.
adu Candēśvaraliṅgada aṟivu kāṇā Prabhuve.

How can the worshippers of Guru
Know Liṅga?
How can the worshippers of Liṅga
Know Jaṅgama?
Service of Jaṅgama entails
Cessation of the bond of twain.
Mark you, Prabhu,
That is the way
Candēśvaraliṅga thinks!

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ನಿರೂಪ:

idakke Prabhudēvara nirūpa:

Prabhudēva's reply thereto:

೨೯

ಐದಿಂದ್ರಿಯವನಱಿದಲ್ಲದೆ
ಒಂದಿಂದ್ರಿಯಕ್ಕೆ ಸಂದ ಗುಣವನಱಿಯಬಾರದು,
ಆ ಗುಣ ಏಕಮೂರ್ತಿ ತ್ರಿವಿಧ ರೂಪಾದ ಕಾರಣ.
ಪೂಜೆಯೆಂಬುದು ಪುಣ್ಯವೆಂಬ ಭಾವವಿಲ್ಲದೆ ಮಾಡಿದರೆ,
ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗಕ್ಕೆ ಅನ್ಯವಿಲ್ಲ ಕಾಣಾ ಚಂದಯ್ಯಾ.

aidindriyavanaṟidallade
ondindriyakke sanda guṇavanaṟiyabāradu,
ā guṇa ēkamūrti trividha rūpāda kāraṇa.
pūjeyeṁbudu puṇyaveṁba bhāvavillade māḍidare,
namma Guhēśvaraliṅgakke anyavilla kāṇā Candayyā.

Unless you know what the five senses are,
You cannot know
The attribute of each particular one,
Because the attribute,
Although one image, has assumed triple form.
Mark you, Candayya,
If you worship with no thought
Of recompense, that is not alien to
Our Guhēśvaraliṅga!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಚಂದಯ್ಯಗಳು ಗುರುವಾದರೂ ಲಿಂಗವಾದರೂ ಜಂಗಮವಾದರೂ ಜಂಗಮದಾಸೋಹವೆ ಬೇಕು. ನನಗೆ ಹೇಳುವಾಗ ನಿನಗೆ ಬೇಡವೆ ಎಂದು ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru nirūpisalu, idakke Candayyagaḷu guruvādarū liṅgavādarū jaṅgamavādarū jaṅgamadāsōhave bēku. nanage hēḷuvāga ninage bēḍave endu binnaisuva prastāvada vacana :

The vacana which tells how, when Prabhudēva spoke thus, Candayya observed, "When you tell me that even a Guru, a Liṅga, a Jaṅgama needs to serve Jaṅgama, do you not need it too?":

೩೦

ಗುರುವಾದರೂ ಕಾಯಕದಿಂದವೆ ಜೀವನ್ಮುಕ್ತಿ.
ಲಿಂಗವಾದರೂ ಕಾಯಕದಿಂದವೆ ಶಿಲೆಯ ಕುಱುಹು ಹಱಿವುದು.
ಜಂಗಮವಾದರೂ ಕಾಯಕದಿಂದವೆ ತನ್ನ ವೇಷದ ಪಾಶ ಹಱಿವುದು.
ಗುರುವಾದರೂ ಚರಸೇವೆಯ ಮಾಡಬೇಕು.
ಲಿಂಗವಾದರೂ ಚರಸೇವೆಯ ಮಾಡಬೇಕು.
ಜಂಗಮವಾದರೂ ಚರಸೇವೆಯ ಮಾಡಬೇಕು.
ಇದು ಚಂದೇಶ್ವರಲಿಂಗದಱಿವು ಕೇಳಾ ಪ್ರಭುವೆ.

guruvādarū kāyakadindave jīvanmukti.
liṅgavādarū kāyakadindave śileya kuṟuhu haṟivudu.
jaṅgamavādarū kāyakadindave tanna vēṣada pāśa haṟivudu.
guruvādarū carasēveya māḍabēku.
liṅgavādarū carasēveya māḍabēku.
jaṅgamavādarū carasēveya māḍabēku.
idu Candēśvaraliṅgadaṟivu kēḷā Prabhuve.

Though you be Guru, only through work
You save yourself while still alive;
Though you be Liṅga, only through work
You can efface the stony sign;
Though you be Jaṅgama, only through work
You can pluck off the bonds
Your garb imposes upon you.

Though you be Guru, you must serve Jaṅgama;
Though you be Liṅga, you must serve Jaṅgama;
Even though you be Jaṅgama himself,
Still you must serve Jaṅgama.
Hark you, Prabhu, that is the mind
Of Candēśvaraliṅga!

೩೧

ಮತ್ತಂ,

ಗುರುವ ತಾನಱಿದು ವರಗುರು ತಾನಾಗಬೇಕು.
ಲಿಂಗವಾದರೂ ನಿಷ್ಠೆಯಾಗಿ ಪೂಜೆಗೊಳ್ಳಬೇಕು.
ಜಂಗಮವಾದರೂ ತ್ರಿವಿಧವ ಮಱೆದು,
ಜಂಘೆ ನಾಸ್ತಿಯಾಗಿ ಜಂಗಮವಾಗಬೇಕು.
ಜಂಗಮವಾದರೂ ಜಂಗಮಕ್ಕೆ ನೀಡಿ ಮಾಡಿ,
ಸಂದಳಿದು ಚಂದೇಶ್ವರಲಿಂಗವನಱಿಯಬೇಕು ಕೇಳಾ ಪ್ರಭುವೆ.

mattaṁ,

guruva tānaṟidu varaguru tānāgabēku.
liṅgavādarū niṣṭheyāgi pūjegoḷḷabēku.
jaṅgamavādarū trividhava maṟedu,
jaṅghe nāstiyāgi jaṅgamavāgabēku.
jaṅgamavādarū jaṅgamakke nīḍi māḍi,
sandaḷidu Candēśvaraliṅgavanaṟiyabēku kēḷā Prabhuve.

Again:

Only by knowing Guru, you can
Become the higher Guru;
Even Liṅga must
Take worship as faith itself;
Even Jaṅgama must forget
The three and be himself the Jaṅgama
Without the calves.
Even a Jaṅgama must,
By regular service of Jaṅgama,
Cast off all difference,
And so must realise
Candēśvaraliṅga.

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ನಿರೂಪ:
idakke Prabhdēvara nirūpa:
Prabhu's reply thereto:

೩೨

ಆರಾರ ಭಾವ ತೋಱಿದಂತೆ ಆ ಕುಳಕ್ಕೆ ಸುಖವಾಗಿಪ್ಪನು.
ಹಿಡಿದ ವ್ರತ ನಿಯಮಂಗಳಲ್ಲಿ ಬಿಡುಗಡೆ ಇಲ್ಲದಿರಬೇಕು.
ತಾ ಮಾಡುವ ಎಂದಿನ ನಿತ್ಯನೇಮಂಗಳಲ್ಲಿ
ಭಾವ ಶುದ್ಧವಾಗಿಪ್ಪಡೆ,
ಗುಹೇಶ್ವರಲಿಂಗಕ್ಕೆ ಅನ್ಯಭಿನ್ನವಿಲ್ಲ ಮಡಿವಾಳಮಾಚಯ್ಯಾ.

ārāra bhāva tōṟidante ā kuḷakke sukhavāgippanu.
hiḍida vrata niyamaṅgaḷalli biḍugaḍe illadirabēku.
tā māḍuva endina nityanēmaṅgaḷalli
bhāva śuddhavāgippaḍe,
Guhēśvaraliṅgakke anyabhinnavilla Maḍivāḷamācayyā.

Whatever mood you show He's glad
To dwell within that state.
One must stay constantly
In these observances and vows that one
Has undertaken; and if one keeps
A clean heart in these vows and observances
Which every day one practises,
One is not strange nor different
From Guhēśvaraliṅga,
O Maḍivāḷa Mācayya!

ಇದಕ್ಕೆ ಮಡಿವಾಳಯ್ಯಗಳ ವಚನ:
idakke Maḍivāḷayyagaḷa vacana:
Maḍivāḷa Mācayya's vacana thereon:

೩೩

ಅಂಗದ ಕ್ರೀಯೆ ಲಿಂಗದ ನಿಜ.
ಲಿಂಗದ ನಿಜವೆ ಜಂಗಮ.
ಆ ಜಂಗಮದ ಕ್ರೀಯೆಲ್ಲಾ ಲಿಂಗಮಯ.
ಜಂಗಮದ ಸೇವೆಯೆ ಲಿಂಗದ ಕಳೆ.
ಲಿಂಗದ ಕಳೆಯೆ ಜಂಗಮ.

ಜಂಗಮದಿಂದೊದಗಿದುದೆ ಪ್ರಸಾದ.
ಪ್ರಸಾದದೊದವೆ ಲಿಂಗೈಕ್ಯವು.
ಈ ಗುರು ನಾನು ನಿಜವ ಸಾಧಿಸಿದೆನು.
ನಮ್ಮ ಕಲಿದೇವರ ದೇವನ ಬಸವಣ್ಣನಿಂದ ಕೇಳಯ್ಯಾ ಚಂದಯ್ಯಾ.

aṅgada krīye liṅgada nija.
liṅgada nijave jaṅgama.
ā jaṅgamada krīyellā liṅgamaya.
jaṅgamada sēveye liṅgada kaḷe.
līṅgada kaḷeye jaṅgama.
jaṅgamadindodagidude prasāda.
prasādadodave liṅgaikyavu.
ī guru nānu nijava sādhisidenu.
namma Kalidēvara dēvana Basavaṇṇaninda kēḷayyā Candayyā.

The acts of aṅga are Liṅga's truth;
The truth of Liṅga is Jaṅgama;
And all the acts of Jaṅgama
Are filled with Liṅga.
Service of Jaṅgama is Liṅga's loveliness;
The beauty of Liṅga is Jaṅgama.
What comes of Jaṅgama is Prasāda;
The profit of Prasāda is
Union with Liṅga.
I, that am teacher, have
Found the Reality.
Learn of our Kalidēva
From Basavaṇṇa, O Candayya!

ಇದಕ್ಕೆ ಚಂದಯ್ಯಗಳ ವಚನ:
idakke Candayyagaḷa vacana:
Candayya's vacana thereon:

೩೪

ಒಂದ ಬಿಟ್ಟು ಒಂದ ಹಿಡಿದಲ್ಲಿ ಆ ಮೂಱಿಂಗ ಒಂದೂ ಇಲ್ಲ.
ಹಿಡಿದ ಭಾವ ಒಂದುಂಟಾಯಿತ್ತಾದರೆ,
ಉಭಯದ ಸಂಗ ಸಲೆ ಸಂದಿತ್ತು.
ಅದು ಸಂಗನಬಸವಣ್ಣಪ್ರಿಯ ಚಂದೇಶ್ವರಲಿಂಗಕ್ಕೆ
ಸಂದಿತ್ತು ಮಡಿವಾಳಯ್ಯಾ.

onda biṭṭu onda hiḍidalli ā mūṟaṅga ondū illa.
hiḍida bhāva onduṇṭāyittādare,
ubhayada saṅga sale sandittu.
adu Saṅganabasavaṇṇapriya Caṇḍēśvaraliṅgakke
sandittu Maḍivāḷayyā.

If you let go the one
Yet clinging to another, then
You will not get
A single one out of the three!
If one is the spirit you have seized,
Its twin associates
Come well enough with it.
For this well suits with Sañgana Basavaṇṇapriya
Candēśvaraliṅga, Maḍivāḷayya.

೩೫

ಮತ್ತಂ,
ಶಿಷ್ಯಂಗೆ ಗುರು ಬೋಧಿಸುವಲ್ಲಿ,
ತನ್ನನಳಿದು ಲಿಂಗವ ತೋಱಿಸಬೇಕು.
ಲಿಂಗದ ಸಂಗ ನೆನಹಾದಲ್ಲಿ,
ಆ ಲಿಂಗಕ್ಕೆ ಉಂಬ ಬಾಯಿ ಜಂಗಮವಾದ ಕಾರಣ,
ಆ ಜಂಗಮಲಿಂಗದ ದಾಸೋಹದಿಂದ ಬೇಱೊಂದಂಗವಿಲ್ಲ.
ಸಂಗನಬಸವಣ್ಣಪ್ರಿಯ ಚಂದೇಶ್ವರಲಿಂಗವ
ಹಿಂಗದ ಭಾವ ಕಾಣಾ ಮಡಿವಾಳಯ್ಯಾ.

mattaṁ.
śiṣyaṅge guru bhōdhisuvalli,
tannanaḷidu liṅgava tōṟisabēku.
liṅgada saṅga nenahādalli,
ā liṅgakke uṁba bāyi jaṅgamavāda kāraṇa,
ā jaṅgamaliṅgada dāsōhodinda bēṟondaṅgavilla.
Saṅganabasavaṇṇapriya Candēśvaraliṅgava
hiṅgada bhāva kāṇā Maḍivāḷayyā.

Again:

If you would preach to your disciple,
You must efface yourself and show
The Liṅga; because Jaṅgama has become

The mouth wherewith the Liṅga eats
Whenever you crave the touch of Liṅga,
There is no other aṅga than
Service to Jaṅgamaliṅga.
Mark you, Maḍivāḷayya,
The spirit which still contains
Saṅgana Basavaṇṇapriya Candēśvaraliṅga.

೩೬

ಮತ್ತಂ,
ತನುಭಾವವನರಿದಿಪ್ಪುದು ಗುರುಭಕ್ತಿ.
ಮನಭಾವವನರಿದಿಪ್ಪುದು ಲಿಂಗಭಕ್ತಿ.
ಎರಡು ಭಾವವನೂ ಮರೆದು,
ತ್ರಿವಿಧ ಮಲತ್ರಯಂಗಳ ಮರೆದಿಪ್ಪುದು ಜಂಗಮಭಕ್ತಿ.
ಈ ಗುಣ ನಿಶ್ಚಯವಾಗಿ ನಿಂದುದು,
ಸಂಗನಬಸವಣ್ಣಪ್ರಿಯ ಚಂದೇಶ್ವರಲಿಂಗವನರಿದುದು.

mattaṁ,
tanubhāvavanaṛidippudu gurubhakti.
manabhāvavanaṛidippudu liṅgabhakti.
eraḍu bhāvavanū maṛedu,
trividha malatrayaṅgaḷa maṛedippudu jaṅgamabhakti.
ī guṇa niścayavāgi nindudu,
Saṅganabasavaṇṇapriya Candēśvaraliṅgavanaṛidudu.

Again:
To have known what body means,
That is devotion to the Guru;
To have known what the mind means,
That is devotion to the Liṅga;
Forgetting what the two of them mean,
To cast off the triple impurity,
That is devotion to Jaṅgama.
And when this attitude stands firm,
That is to know
Saṅgana Basavaṇṇapriya Candēśvaraliṅga.

ಈ ಹೀಗೆಂದು ಚಂದಯ್ಯಗಳು ತಮ್ಮ ಭಕ್ತಿ ಕ್ರಿಯೆ ಜ್ಞಾನಾಚಾರದ ದಾಸೋಹವು ಸಂಗನಬಸವಣ್ಣಂಗೆ ಪ್ರಿಯಂವೆಂದು ಬಿನ್ನೈಸಲು, ಆ ಪ್ರಸ್ತಾವದೊಳು ಪ್ರಭುದೇವರು ಮತ್ತಂ ಬಸವಣ್ಣನ ಸ್ವರೂಪಮಂ ಹೇಳಿ, ಆತನ ಕೇಳಿ ಬದುಕೆಂದು ನಿರೂಪಿಸಿದ ಪ್ರತ್ಯುತ್ತರ:

ī hīgendu Candayyagaḷu tamma bhakti kriye jñānācārada dāsōhavu Saṅganabasavaṇṇaṅge priyavendu binnaisalu, ā prastāvadoḷu Prabhudēvaru mattaṁ Basavaṇṇana svarūpamaṁ hēḷi, ātan kēḷi badukendu nirūpisida pratyuttara :

The vacana which tells how, when Candayya submitted that his service, consisting of his devotion, action, knowledge and conduct, was dear to Saṅgana Basavaṇṇa, on this occasion Prabhudēva, again describing Basavaṇṇa's nature, remarked, "Do you live according to what he says":

೩೭

ಅಂಗದಲ್ಲಿ ಅಳವಟ್ಟಿರ್ಪ ಆಚಾರವೆ ಲಿಂಗವೆಂದಱಿದನು.
ಮನದಲ್ಲಿ ಬೆಳಗುತ್ತಿರ್ಪ ಅಱಿವೆ ಜಂಗಮವೆಂದಱಿದನು.
ಈ ಎರಡಱ ಸಂಗವೆ ತಾನೆಂದಱಿದನು.
ಮಾಡುವ ದಾಸೋಹವೆ ಲಿಂಗಜಂಗಮವೆಂದಱಿದನು.
ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ
ಸಂಗನಬಸವಣ್ಣನ ನಿಲವನಱಿಯಬೇಕು ಕೇಳಾ ಚಂದಯ್ಯಾ.

aṅgadalli aḷavaṭṭirpa ācārave liṅgavendaṟidanu.
manadalli beḷaguttiṟpa aṟive jaṅgamavendaṟidanu.
ī eraḍaṟa saṅgave tānendaṟidanu.
māḍuva dāsōhave liṅgajaṅgamavendaṟidanu.
namma Guhēśvaraliṅgadalli
Saṅganabasavaṇṇana nilavanaṟiyabēku kēḷā Candayyā.

He knows that the discipline
Embodied in the aṅga, is Liṅga;
He knows that the consciousness
Shining within the mind, is Jaṅgama;
He knows that the union of
These two is he himself.
He knows that the service done by one
Is Liṅga and Jaṅgama.

Hark you, Candayya,
You have to understand
Saṅgana Basavaṇṇa's eminence,
In our Guhēśvaraliṅga!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ಬಸವರಾಜದೇವರ ನೋಡಿ ತಿಳಿದು ಬದುಕೆಂದು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಬಸವರಾಜದೇವರು ಆ ಚಂದಯ್ಯಗಳ ಜಂಗಮದಾಸೋಹನಿಷ್ಠೆಗೆ ಶರಣೆಂಬ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru Basavarājadēvara nōḍi tiḷidu badukendu nirūpisalu, adakke Basavarājadēvaru ā Candayyagaḷa Jaṅgamadāsōhaniṣṭhege śaraneṁba prastāvada vacana:

The vacana which tells how, on Prabhudēva remarking, "Do you save yourself by looking to Lord Basavarāja and understanding him," Lord Basavarāja thereupon said, "I say hail to the ardour of Candayya's service of Jaṅgama":

೩೮

ಜಂಗಮಸೇವೆಯೆ ಗುರುಪೂಜೆ ಎಂದಱಿದ.
ಜಂಗಮಸೇವೆಯೆ ಲಿಂಗಪೂಜೆ ಎಂದಱಿದ.
ಜಂಗಮಸೇವೆಯೆ ತನ್ನಿರವೆಂದಱಿದ.
ಜಂಗಮಸೇವೆಯೆ ತನ್ನ ನಿಜವೆಂದಱಿದ.
ಜಂಗಮಸೇವೆಯೆ ಸ್ವಯಂವೆಂದಱಿದ.
ಜಂಗಮಸೇವೆಯೆ ನಿತ್ಯಪದವೆಂದಱಿದ.
ಇದು ಕಾರಣ, ನಮ್ಮ ಕೂಡಲಸಂಗಮದೇವರಲ್ಲಿ
ಜಂಗಮಪ್ರಾಣಿಯಾದ ಚಂದಯ್ಯನ ಹಳೆಯ ಮಗನಾಗಿ
ಆತನ ಶ್ರೀಚರಣಕ್ಕೆ ಶರಣೆಂದು ಶುದ್ಧನು.
ಆ ಮಹಾಮಹಿಮನ ಘನವ ನಾನೆತ್ತ ಬಲ್ಲೆನಯ್ಯಾ ಪ್ರಭುವೆ?

jaṅgamasēveye gurupūje endaṟida.
jaṅgamasēveye liṅgapūje endaṟida.
jaṅgamasēveye tanniravendaṟida.
jaṅgamasēveye tannanijavendaṟida.
jaṅgamasēveye svayavendaṟida.
jaṅgamasēveye nityapadavendaṟida.
idu kāraṇa, namma Kūḍalasaṅgamadēvaralli
jaṅgamaprāṇiyāda Candayyana haḷeya maganāgi
ātana śrīcaraṇakke śaraṇendu śuddhanu.
ā mahāmahimana ghanava nānetta ballenayyā Prabhuve?

He has known that service of Jaṅgama
Itself is Guru worship;
He has known that service of Jaṅgama
Itself is Liṅga worship;
He has known that service of Jaṅgama
Itself is his own being;
He has known that service of Jaṅgama
Itself is his own reality;
He has known that service of Jaṅgama
Itself is his own Self;
He has known that service of Jaṅgama
Itself is the eternal goal.
Therefore, in our Lord Kūḍala Saṅgama,
I, as his eldest son,
Say hail, O hail to the holy feet
Of Candayya, whose life is Jaṅgama,
And thus am purified.
O Prabhu, how can I know
The glory of this most glorious one?

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ಬಸವಣ್ಣಾ, ನೀನು ಅಱಿಯೆನೆನಬಹುದೆ? ಕುಱಿತು ಬಂದ ಠಾವಿನಲ್ಲಿ ಮಱೆಯ ಮಾಡಿ ನುಡಿವುದುಚಿತವೆ? ಚಂದಯ್ಯಂಗೆ ನೀನೇನ ಮಾಡಿಯೂ ನಿಜವ ಹೇಳೆಂದು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

idakke Prabhudēvaru Basavaṇṇā nīnu aṟiyenenabahude? kuṟitu banda ṭhāvinalli maṟeya māḍi nuḍivuducitave? Candayyaṅge nīnēna māḍiyū nijava hēḷendu nirūpisida prastāvada vacana:

The vacana which tells how Prabhudēva remarked thereon, "O Basavaṇṇa, should you say that you do not know? Is it proper to speak with reservations wherever some one comes to you for a special purpose? Do you reveal the truth to Candayya in whatever way you can":

೩೯

ಆದಿಯಲ್ಲಿ ನೀನೆ ಗುರುವಾದ ಕಾರಣ
ನಿನ್ನಿಂದ ಹುಟ್ಟಿತ್ತು ಲಿಂಗ.
ಆದಿಯಲ್ಲಿ ನೀನೆ ಲಿಂಗವಾದ ಕಾರಣ
ನಿನ್ನಿಂದ ಹುಟ್ಟಿತ್ತು ಜಂಗಮ.

ಆದಿಯಲ್ಲಿ ನೀನೆ ಜಂಗಮವಾದ ಕಾರಣ
ನಿನ್ನಿಂದ ಹುಟ್ಟಿತ್ತು ಪ್ರಸಾದ.
ಆದಿಯಲ್ಲಿ ನೀನೆ ಪ್ರಸಾದಿಯಾದ ಕಾರಣ
ನಿನ್ನಿಂದ ಹುಟ್ಟಿತ್ತು ಪಾದೋದಕ.
ಇಂತೀ ಗುರು ಲಿಂಗ ಜಂಗಮ
ಪ್ರಸಾದ ಪಾದೋದಕಸ್ವರೂಪ ನೀನೆಯಾದ ಕಾರಣ,
ಜಂಗಮಪ್ರಾಣಿಯಾಗಿ ಸದಾಚಾರಿಯಾದೆ.
ಅದು ಕಾರಣ, ನೀನೆ ಸರ್ವಾಚಾರಸಂಪನ್ನನಾಗಿ,
ಪೂರ್ವಾಚಾರಿ ನೀನೆಯಾದ ಕಾರಣ,
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ
ಚಂದಯ್ಯಂಗೆ ಲಿಂಗದ ನಿಜವ ತಿಳುಪಾ ಸಂಗನಬಸವಣ್ಣಾ.

ādiyalli nīne guruvāda kāraṇa
ninninda huṭṭittu liṅga.
ādiyalli nīne liṅgavāda kāraṇa
ninninda huṭṭittu jaṅgma.
ādiyalli nīne jaṅgamavāda kāraṇa
ninninda huṭṭittu prasāda.
ādiyalli nīne prasādiyāda kāraṇa
ninninda huṭṭitu pādōdaka.
intī guru liṅga jaṅgama
prasāda pādōdakasvarūpa nīneyāda kāraṇa,
jaṅgamaprāṇiyāgi sadācāriyāde.
adu kāraṇa nīne sarvācārasaṁpannanāgi,
pūrvācāri nīneyāda kāraṇa,
Guhēśvara liṅgadalli
Candayyaṅge liṅgada nijava tiḷupā Saṅgannabasavaṇṇā.

Because in the beginning you made yourself
Guru, Liṅga was born of you;
Because in the beginning you made yourself
Liṅga, Jaṅgama was born of you;
Because in the beginning you made yourself
Jaṅgama, Prasāda was born of you;
Because in the beginning you made yourself
Prasāda, Pādōdaka was born of you;

So then, because yourself became the form
Of Guru, Liṅga, Jaṅgama,
Prasāda and Pādōdaka, you took
Jaṅgama for your life-breath and were
A paragon of Good. Therefore, because,
Being fulfilled of every discipline,
You were the prime Preceptor, show,
O Saṅgana Basavaṇṇa, in Guhēśvaraliṅga,
The essence of Liṅga to Candayya!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ಆ ಬಸವರಾಜದೇವರ ಅನಾದಿಯನೆತ್ತಿ ಗುರು ಲಿಂಗ ಜಂಗಮ ಪ್ರಸಾದ ಪಾದೋದಕಸ್ವರೂಪ ಬ್ರಹ್ಮವೆ ನೀನೆಂದು, ಪೂರ್ವಾಚಾರಿಯೂ ನೀನೆ ಎಂದು ಕೊಂಡಾಡಿ, ಚಂದಯ್ಯನ ತಿಳುಹೆನಲು, ಬಸವರಾಜದೇವರು ನಾನೇನ ಬಲ್ಲೆನು ? ಎನಗೆ ನಿಜವ ತಿಳುಹಿದಾತ ಚೆನ್ನಬಸವಣ್ಣ. ಆತನ ಕೇಳುವುದೆಂದು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru Basavarājadēvara anādiyanetti guru liṅga jaṅgama prasāda pādōdakasvarūpa brahmave nīnendu, purvācāriyū nīne endu koṇḍāḍi, Candayyana tiḷuhenalu, Basavarājadēvaru nānēna ballenu? enage nijava tiḷuhidāta Cennabasavṇṇa. ātana kēḷuvadendu binnaisalu prastāvada vacana:

The vacana which tells how, on Prabhudēva referring to Lord Basavarāja's timeless being, observed, "Yourself are Brahma incarnate as Guru, Liṅga, Jaṅgama, Prasāda, Pādōdaka," and praised him saying, "Yourself are the prime Preceptor, make it clear to Candayya," Lord Basavarāja replied, "What do I know? ask Cennabasavaṇṇa, who explained the truth to me":

೪೦

ಮೆಲ್ಲಮೆಲ್ಲನೆ ಭಕ್ತಾದ್ಯೈಕ್ಯಾಂತವಾದೆಹೆನೆಂದು
ತಾಮಸಜ್ಞಾನದಲ್ಲಿರಲು,
ಆದಕ್ಕೆ ನೀನು ನಿತ್ಯವ ಪಡೆದು ಬಂದೆಯಾ ?
ಎಂದು ನಿಂದ ಸ್ಥಲದಲ್ಲಿಯೆ ನಿಜ ಷಡುಸ್ಥಲವಡಗದಿರ್ದಡೆ
ಜಂಗಮದಾಸೋಹವೇಕೆಂದು ಹೇಳಿ,
ನಿಜವ ಕರುಣಿಸಿದನಾಗಿ,
ಲಿಂಗ ಜಂಗಮದ ಭೇದವ ಚೆನ್ನಬಸವಣ್ಣ ಬಲ್ಲ.

ನಾನು ಆತನಿರಿಸಿದಂತಿರ್ಪೆನಯ್ಯಾ.
ಇದು ಕಾರಣ ಕೂಡಲಸಂಗಮದೇವರಲ್ಲಿ
ಚಂದಯ್ಯಂಗೆ ಶರಣೆಂದು ಶುದ್ಧನಯ್ಯಾ ಪ್ರಭುವೆ.

mellamellane bhaktādyaikyāntavādehenendu
tāmasajñānadalliralu,
adakke nīnu nityava paḍedu bandeyā?
endu ninda sthaladalliye nija ṣaḍusthalavaḍagadirdaḍe
jaṅgamadāsōhavēkendu hēḷi,
nijava karuṇisidanāgi,
liṅga jaṅgamada bhēdava Cennabasavaṇṇa balla.
nānu ātanirisidantirpenayyā.
idu kāraṇa Kūḍalasaṅgamadēvaralli
Candayyaṅge śaraṇendu śuddhanayyā Prabhuve.

When I stumbled in the dark,
Imagining that,
Beginning as a devotee, I should end,
By slow degrees, in consubstantial union,
Saying, "Have you come down
Having achieved immortal life?...
If the real sixfold hierarchy
Does not abide in that stage where you stand,
What means this service of Jaṅgama?"
He blessed me with the truth.
So Cennabasavaṇṇa knows
The key to Liṅga and Jaṅgama.
As for me, Sir, I live
As he ordains my life. Therefore,
In Lord Kūḍala Saṅgama, O Prabhu,
I say hail to Candayya
And I am made pure.

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ನಾನರಿಯೆ, ಚೆನ್ನಬಸವಣ್ಣನ ಕೇಳಿ ಎಂದು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಚಂದಯ್ಯಗಳು ತಮ್ಮ ಸುಜ್ಞಾನಾಚಾರ ಜಂಗಮದಾಸೋಹ ನಿರ್ಣಯವೆಲ್ಲವೂ ಚೆನ್ನಬಸವಣ್ಣಂಗೆ ಪ್ರಿಯವೆಂದು ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Basavarājadēvaru nānaṟiye, Cennabasavaṇṇa kēḷi endu binnaisalu, adakke Candayyagaḷu tamma sujñānācāra jaṅgama-

dāsōha nirṇayavellavū Cennabasavaṇṇaṅge priyavendu binnaisuva prastāvada vacana :

The vacana which tells how, on Lord Basavarāja submitting, "I do not know, you ask Cennabasavaṇṇa," thereupon Candayya observed, "The true significance of my enlightened practice and service of Jaṅgama is all dear to Cennabasavaṇṇa!":

೪೧

ಜಂಗಮಸೇವೆಯ ಚಿತ್ತಶುದ್ಧನಾಗಿ ಮಾಡುವಲ್ಲಿ,
ಗುರುಪೂಜೆ ಸಂದಿತ್ತು.
ಜಂಗಮಸೇವೆಯ ಚಿತ್ತಶುದ್ಧನಾಗಿ ಮಾಡುವಲ್ಲಿ,
ಲಿಂಗಪೂಜೆ ಸಂದಿತ್ತು.
ಜಂಗಮದಾಸೋಹದಿಂದ ಸರ್ವಸಂಪದವಾಯಿತ್ತು.
ಆ ಗುಣವನರಿತು ಮಾಡಲಾಗಿ,
ಬಟ್ಟಬಯಲು ಕಾಣಬಂದಿತ್ತು.
ಹುಟ್ಟುವ ಹೊಂದುವ ನೆಲೆ ಇತ್ತಲೆ ಉಳಿಯಿತ್ತು,
ಚೆನ್ನಬಸವಣ್ಣಪ್ರಿಯ ಚಂದೇಶ್ವರಲಿಂಗವನರಿಯಲಾಗಿ.

jaṅgamasēveya cittaśuddhanāgi māḍuvalli,
gurupūje sandittu,
jaṅgamasēveya cittaśuddhanāgi māḍuvalli,
liṅapūje sandittu.
jaṅgama dāsōhadinda sarvasaṁpadavāyittu.
ā guṇavanaṛitu māḍalāgi,
baṭṭabayalu kāṇabandittu.
huṭṭuva honduva nele ittale uḷiyittu
Cennabasavaṇṇapriya Candēśvaraliṅgavanaṛiyalāgi.

In doing service of Jaṅgama
With purity of heart, you have
Worship of Guru;
In doing service of Jaṅgama
With purity of heart, you have
Worship of Liṅga;
Through service of Jaṅgama you have
All-round success;
And when you act in knowledge of this law,
The Void of voids is realised:

The place of birth and death
Was left behind as soon as I knew
Cennabasaṇṇapriya Candēśvaraliṅga,

೪೨

ಮತ್ತಂ,
ಜಂಗಮನಮಸ್ಕಾರವೆ ಗುರುಪೂಜೆ.
ಜಂಗಮಪೂಜೆಯೆ ಲಿಂಗಪೂಜೆ.
ಜಂಗಮತೃಪ್ತಿಯೆ ತನಗೆ ಪ್ರಸನ್ನ.
ತನಗೆ ಪ್ರಸಾದವಾದುದೆ ನಿತ್ಯಪ್ರಸಾದದಾಗು,
ಚೆನ್ನಬಸವಣ್ಣಪ್ರಿಯ ಚಂದೇಶ್ವರಲಿಂಗಕ್ಕೆ
ಕಟ್ಟುಗೊತ್ತು ಕಾಣಾ ಸಂಗನಬಸವಣ್ಣಪ್ರಭುವೆ.

mattaṁ,
jaṅgamanamaskārave gurupūje.
jaṅgamapūjeye liṅgapūje.
jaṅgamatṛptiye tanage prasanna.
tanage prasādavādude nityaprasādadāgu,
Cennabasavaṇṇapriya Candēśvaraliṅgakke
kaṭṭugottu kāṇā Saṅganabasavaṇṇaprabhuve.

Again:

Homage to Jaṅgama is Guru worship;
Worship of Jaṅgama is Liṅga worship;
In satisfying the Jaṅgama, I find
Tranquility of mind.
What proves Prasāda for one
Becomes the eternal Prasāda.
Look you, Saṅgana Basavaṇṇa Prabhu,
For Cennabasavaṇṇapriya Candēśvaraliṅga,
Is the appointed goal!

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

idakke Prabhudēvaru nirūpisida prastāvada vacana:

The vacana which tells of the reply which Prabhudēva gave thereto:

೪೩

ಕಣ್ಣು ಕಂಡಲ್ಲದೆ ಮನ ನೆನೆಯದು.
ಆ ಮನ ನೆನೆದಲ್ಲಿಗೆ ಕಾಲು ನಡೆವುದು.
ಕಾಲು ನಡೆದಲ್ಲದೆ ಕಾರ್ಯವಾಗದು.
ಕಾಲೆಂದರೆ ನೀ ಚರಿಸುವ ವರ್ತನೆ.
ಆ ವರ್ತನಾಚಾರವೆಲ್ಲವೂ ಲಿಂಗವು.
ಇದು ಕಾರಣ ಲಿಂಗವ ಹಿಂಗಿದ ಮಾಟ,
ಮೀಸಲಿಲ್ಲದ ಮನೆದೇವರ ಹಬ್ಬದಂತೆ.
ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗಕ್ಕೆ
ಇದೇ ಬೇಹ ಶೌಚ ಕೇಳಾ ಚಂದಯ್ಯಾ.

kaṇṇu kaṇḍallade mana neneyadu.
ā mana nenedallige kālu naḍevudu.
kālu naḍedallade kāryavāgadu.
kālendare nī carisuva vartane.
ā vartanācāravellavū liṅgavu.
idu kāraṇa liṅgava hiṅgida māṭa,
mīsalillada manedēvara habbadante.
namma Guhēśvaraliṅgakke
idē bēha śouca kēḷā Candayyā.

Unless the eye should see,
The mind does not take note;
And where the mind takes note,
The feet proceed.
Unless the feet are set in motion,
No work is possible.
By feet I mean, whatever you do.
Therefore all action where Liṅga's not
Is as a festival of a household god
Which lacks the consecration.
Hark you, Candayya, such purity
Our Guhēśvaraliṅga demands!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಆ ಚಂದಯ್ಯಗಳು ಲಿಂಗ ಜಂಗಮದ ನಿಜವನು ಚೆನ್ನಬಸವಣ್ಣನಿಂದ ತಿಳುಹಿಕೊಡೆಂದು ಪ್ರಭುದೇವರ ಬೆಸಗೊಂಬ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru nirūpisalu ā Candayyagaḷu liṅga jaṅgamada nijavanu Cennabasavaṇṇaninda tiḷuhikoḍendu Prabhudēvara besagoṁba prastāvada vacana:

The vacana which tells how, on Prabhudēva speaking thus, Candayya asked Prabhudēva to have the meaning of Liṅga and Jaṅgama explained by Cennabasavaṇṇa:

೪೪

ಎನ್ನ ಸತ್‌ಕ್ರೀಯೆ ಬಸವಣ್ಣನು.
ಎನ್ನ ಸುಜ್ಞಾನವೆ ಚೆನ್ನಬಸವಣ್ಣನು.
ಎರಡಱ ಏಕೋಭಾವದ ಪ್ರಭೆಯೆ ನೀವು.
ನಿಮ್ಮೆಲ್ಲರ ನಿಷ್ಠೆಯ ನಿಜವೆ ಮಡಿವಾಳಯ್ಯನು.
ಇಂತೀ ಚತುರ್ವಿಧವೆನಗೆ ಬೇಕಾದ ಕಾರಣ
ಸಂಗನಬಸವಣ್ಣಪ್ರಿಯ ಚಂದೇಶ್ವರಲಿಂಗದಲ್ಲಿ
ಇಷ್ಟಲಿಂಗದ ನಿಜವೆ ದಾಸೋಹವೆಂಬುದ
ಚೆನ್ನಬಸವಣ್ಣನಿಂದ ತಿಳುಹಿಕೊಡಾ ಪ್ರಭುವೆ.

enna satkrīye Basavaṇṇanu.
enna sujñānave Cennabasavaṇṇanu.
eraḍaṟa ekōbhāvada prabheye nīvu.
nimmellara niṣṭheya nijave Maḍivāḷayyanu.
intī caturvidhavenage bēkāda kāraṇa
Saṅganabasavaṇṇapriya Candēśvaraliṅgadalli
iṣṭaliṅgada nijava dāsōhaveṁbuda
Cennbasavaṇṇaninda tiḷuhikoḍā Prabhuve.

My good deeds are Basavaṇṇa;
My right thoughts are Cennabasavaṇṇa;
You are the splendour of both these
Made one in spirit; the essence of the faith
Of all of you is Maḍivāḷayya.
Because I need these four,
Get Cennabasavaṇṇa to explain
How the truth of Iṣṭa-Liṅga,
In Saṅgana Basavaṇṇapriya Candēśvaraliṅga,
Itself is service, O Prabhu!

ಈ ಹೀಗೆಂದು ಚಂದಯ್ಯಗಳು ನಿಶ್ಚೈಸಲು, ಆ ಪ್ರಭುದೇವರು ಚೆನ್ನಬಸವಣ್ಣ, ನೀನೆ ಹೇಳೆಂದು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Candayyagaḷu niścaisalu, ā Prabhudēvaru Cennabasavaṇṇa, nīne hēḷendu nirūpisida prastāvada vacana :

The vacana which tells how, on Candayya expressing himself so firmly, Prabhudēva said, "O Cennabasavaṇṇa, do you tell":

೪೫

ಅಂಗದ ಲಿಂಗವೆ ಮನದ ಲಿಂಗ.
ಮನದ ಲಿಂಗವೆ ಭಾವದ ಲಿಂಗ.
ಭಾವದ ಲಿಂಗವೆ ಜಂಗಮದಾಸೋಹ.
ದಾಸೋಹವೆಂಬುದು ಸಂದಿಲ್ಲದ ನಿಜ ನೋಡಾ !
ಅದಱಿಂದವನೆ ತಿಳಿದು,
ನಿಂದ ನಿಲುಕಡೆಯ ಭೇದವನೆ
ಕೇಳಬೇಕೆಂದು ಬಂದಲ್ಲಿಯೆ ತಿಳುಹಬೇಕಯ್ಯಾ.
ಇಂತೀ ಪ್ರಕಾರದಲ್ಲಿ ಸಂದ ಸೌಖ್ಯದ ಭೇದವನು,
ಸಂದಿಲ್ಲದ ಲಿಂಗದ ನಿಜವನು,
ಇಂದು ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ
ಚಂದಯ್ಯಂಗೆ ತಿಳುಹಿಕೊಡಾ ಚೆನ್ನಬಸವಣ್ಣಾ.

aṅgada liṅgave manada liṅga.
manada liṅgave bhāvada liṅga.
bhāvada liṅgave jaṅgamadāsōha.
dāsōhaveṁbudu sandillada nija nōḍā !
adarandavane tiḷidu,
ninda nilukaḍeya bhēdavane
kēḷabēkendu bandalliye tiḷuhabēkayyā.
intī prakāradalli sanda saukhyada bhēdavanu,
sandillada liṅgada nijavanu,
indu namma Guhēśvaraliṅgadalli
Candayyaṅge tiḷuhikoḍā Cennabasavaṇṇā.

The body's Liṅga is Liṅga of the mind;
The Liṅga of the mind
Is Liṅga of the will;

The Liṅga of the will
Is service of Jaṅgama;
And, look, this service is
The intergral Reality itself!
Once you have understood
How this should be, if one should come
Seeking to know what stand is yours,
You should explain it. Do you,
O Cennabasavaṇṇa, explain to Candayya,
In our Guhēśvaraliṅga,
The nature of the bliss thus won
And the essence of the integral Liṅga!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಚೆನ್ನಬಸವರಾಜದೇವರು ನಿರ್ವಾಹವಾಗಿ ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru nirūpisalu idakke Cennabasavarājadēvaru nirvāhavāgi nirūpisida prastāvada vacana:

The vacana which tells what, on Prabhudēva speaking thus, Lord Cennabasavaṇṇa decisively observed:

೪೭

ಶ್ರೀಗುರುಕರುಣವೆ ಲಿಂಗ. ಲಿಂಗದ ನಿಜವೆ ಜಂಗಮ.
ಇಂತು ಇದು ಬಹಿರಂಗದ ವರ್ತನೆ.
ಇನ್ನು ಅಂತರಂಗದ ಸುಜ್ಞಾನವೆ ಜಂಗಮ.
ಆ ಜಂಗಮದ ನಡೆವ ಸತ್‌ಕ್ರೀಯೆ ಲಿಂಗ.
ಆ ಉಭಯದ ಏಕತ್ವಸಿದ್ಧಿಯೆ ಗುರು.
ಇದು ಕಾರಣ,
ಅಂಗತ್ರಯದಲ್ಲಿ ಲಿಂಗತ್ರಯ ಸಂಬಂಧವಾದಲ್ಲಿ ಜಂಗಮದಾಸೋಹ.
ಜಂಗಮದಾಸೋಹವಿಲ್ಲದಡೆ, ಲಿಂಗತೃಪ್ತಿ ಇಲ್ಲ.
ಅಂಗದ ಮೇಲೆ ಲಿಂಗವಿಲ್ಲದಿರ್ದಡೆ,
ಆ ಜಂಗಮ ಸೇವೆಯ ಕೈಕೊಳ್ಳ.
ಅದು ಕಾರಣ ಒಂದ ಬಿಟ್ಟು ಒಂದಱಲ್ಲಿ ನಿಂದರೆ,
ಅಂಗವಿಲ್ಲದ ಆತ್ಮನಂತೆ, ಶಕ್ತಿಯಿಲ್ಲದ ಶಿವನಂತೆ,
ದೀಪವಿಲ್ಲದ ಪ್ರಕಾಶದಂತೆ.

ಒಂದಂಗ ಶೂನ್ಯವಾಗಿ ಭಕ್ತಿಯುಂಟೆ ?
ಅವಯವಹೀನನು ರಾಯಪಟ್ಟಕ್ಕೆ ಸಲುವನೆ ?
ಲಿಂಗಹೀನನು ಭಕ್ತ್ಯಾಚಾರಕ್ಕೆ ಸಲುವನೆ ?
ಅದು ದೇವತ್ವಕ್ಕೆ ಸಲ್ಲದು.
ನಮ್ಮ ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ
ತ್ರಿವಿಧಸನ್ಮತವೆ ಚರಸೇವೆಯಯ್ಯಾ ಚಂದಯ್ಯ ಪ್ರಭುವೆ.

śrīgurukaruṇave liṅga. liṅgada nijave jaṅgama.
intu idu bahiraṅgada vartane.
innu antaraṅgada sujñānave jaṅgama.
ā jaṅgamada naḍeva satkrīye liṅga.
ā ubhayada ēkatvasiddhiye guru.
idu kāraṇa,
aṅgatrayadalli liṅgatraya saṁbandhavādalli jaṅgamadāsōha.
jaṅgamadāsōhavilladaḍe, liṅgatṛpti illa.
aṅgada mēle liṅgavilladirdaḍe,
ā jaṅgama sēveya kaikoḷḷa.
adukāraṇa onda biṭṭu ondaṟalli nindare,
aṅgavillada ātmanante, śaktiyillada śivanante,
dīpavillada prakāśadante,
ondaṅga śūnyavāgi bhaktiyuṇṭe ?
avayavahīnanu rāyapaṭṭakke saluvane ?
liṅgahīnanu bhaktyācārakke saluvne ?
adu dēvatvakke salladu.
namma Kūḍalacennasaṅgayyanalli
trividhasanmatave carasēveyayyā Candayya Prabhuve.

The holy Guru's grace
Is Liṅga; Liṅga's essence, Jaṅgama;
But this is practice from without.
Now the right knowledge of
The inner being
Is Jaṅgama; when Jaṅgama
Is seen in motion, its right acts
Are Liṅga; and when the oneness of the two
Is an accomplished fact,
That is Guru. Therefore,
When the triple Liṅga is
United with the triple aṅga,

That is service of Jaṅgama,
Without which there's no content
For Liṅga. Unless the Liṅga is
Upon the body, Jaṅgama will not accept
Service. Therefore, to stand on one
Abandoning the other, is
As soul without body,
As Śiva without Śakti,
As light without a lamp.
Void of one aspect, could there be
Devotion? Is one short of a limb
Fit for the crown? Is one
Short of the Liṅga, fit
For pious deeds?
Not such to rise to Deity!
O Candayya-Prabhu,
In our Kūḍala Cennasaṅgayya,
The triple sanction is
Service of Jaṅgama!

೪೭

ಮತ್ತಂ,

ಜಂಗಮವೆ ಪರವೆಂದಱಿದಡೇನು ?
ಆ ಜಂಗಮದಂಗವಲ್ಲವೆ ಲಿಂಗ ?
ಆ ಲಿಂಗಚೈತನ್ಯದಱಿವೆಲ್ಲವು ಜಂಗಮವಲ್ಲವೆ ?
ಅಂಗವಿಲ್ಲದ ಜೀವ,
ಆತ್ಮನಿಲ್ಲದಂಗಕ್ಕೆ ಸರ್ವಭೋಗದ ಸುಖ ಉಂಟೆ ?
ಮಣ್ಣಿಲ್ಲದ ಮರನುಂಟೆ ?
ಮರನಿಲ್ಲದ ಹಣ್ಣುಂಟೆ ?
ಹಣ್ಣಿಲ್ಲದ ಸ್ವಾದವುಂಟೆ ?
ಹೀಂಗಱಿವುದಕ್ಕೆ ಕ್ರಮ:
ಅಂಗವೆ ಮಣ್ಣು, ಲಿಂಗವೆ ಮರನು,
ಫಲವೆ ಜಂಗಮಂ, ರುಚಿಯೆ ಪ್ರಸಾದ.
ಇದು ಕಾರಣ ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ
ಸಾಕಾರಲಿಂಗವೆ ಜಂಗಮದಂಗವಯ್ಯಾ ಪ್ರಭುವೆ !

mattaṁ,
jaṅgamave paravenaṟidaḍēnu?
ā jaṅgamadaṅgavallave liṅga?
ā liṅgacaitanyadaṟivellavū jaṅgamavallave?
aṅgavillada jīva,
ātmanilladaṅgakke sarvabhōgada sukha uṇṭe?
maṇṇillada maranuṇṭe?
maranillada haṇṇuṇṭe?
haṇṇillada svādavuṇṭē?
hīṅgaṟivudakke krama:
aṅgave maṇṇu, liṅgave maranu
phalave jaṅgama, ruciye prasāda.
idu kāraṇa Kūḍalacennasaṅgayyanalli
sākāraliṅgave jaṅgamadaṅgavayyā Prabhuve!

Again:

What if I know
That Jaṅgama is the Supreme?
Is Liṅga not the body of Jaṅgama?
And is not Jaṅgama
The conscious energy of Liṅga?
Is there enjoyment possible
For disembodied life, for soul-less flesh?
Can you have trees without a soil?
Can you have fruit without a tree?
Is there a flavour without fruit?
This is the order of enlightenment:
The body is the soil, Liṅga the tree,
The fruit is Jaṅgama, Prasāda its taste.
Therefore, in Lord Kūḍala Cennasaṅga,
The Liṅga with the form
Is body of Jaṅgama, Prabhu!

ಈ ಹೀಗೆಂದು ಚೆನ್ನಬಸವರಾಜದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು ಸಮ್ಯಕ್ಕಾಗಿ ನುಡಿದು, ಚೆನ್ನಬಸವಣ್ಣನ ಪ್ರಸಾದವಾಕ್ಯವ ಕೇಳೆಂದು ಚಂದಯ್ಯಂಗೆ ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Cennabasavarājadēvaru nirūpisalu, adakke Prabhudēvaru samyakkāgi nuḍidu Cennabasavaṇṇana prasādavākyava kēḷendu Candayyaṅge nirūpisida prastāvada vacana:

The vacana which tells how, on Lord Cennabasavarāja speaking thus, thereupon Prabhudēva spoke rightly saying, "Listen to Cennabasavaṇṇa's gracious words":

೪೮

ಆಚಾರವೆ ಲಿಂಗ, ಆ ಆಚಾರದಱಿವೆ ಜಂಗಮ.
ಆ ಅಂಗವೆ ಲಿಂಗ, ಚೈತನ್ಯವೇ ಜಂಗಮ.
ಆ ಜಂಗಮದ ಸೇವೆಯೆ ಲಿಂಗ.
ಕೊಂಬುದೆ ಜಂಗಮ.
ನಮ್ಮ ಗುಹೇಶ್ವರನ ಶರಣರು ಮಚ್ಚುವಂತೆ
ಮಡಿವಾಳನ ಕಾಯಕದಂತೆ ನಿರೂಪಿಸಿದ
ಚೆನ್ನಬಸವಣ್ಣನ ಕರುಣದಲ್ಲಿ ಬದುಕಾ ಚಂದಯ್ಯಾ.

ācārave liṅga, ā ācāradaṛive jaṅgama.
ā aṅgave liṅga, caitanyave jaṅgama.
ā jaṅgamada sēveye liṅga.
kombude jaṅgama.
namma Guhēśvarana śaraṇaru maccuvante.
Maḍivāḷana kāyakadante nirūpisida
Cennabasavaṇṇana karuṇadalli badukā Candayyā.

Good deeds are Liṅga, and
Their proper understanding is Jaṅgama;
Aṅga is Liṅga; its energy
Is Jaṅgama; service of Jaṅgama
Is Liṅga; he who accepts it, Jaṅgama.
Do you live, O Candayya,
By the grace of Cennabasavaṇṇa
Who has reported this
Just as Maḍivāḷa does his work, so that
Guhēśvara's śaraṇas are satisfied.

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ಚೆನ್ನಬಸವಣ್ಣನ ನಿರೂಪವ ಕೇಳಿ ಬದುಕೆಂದು ಹೇಳಲಾ ಚಂದಯ್ಯಗಳು ಆ ನಿರೂಪಕ್ಕೆ ಒಪ್ಪಿ ಒಡಂಬಟ್ಟು, ತಮ್ಮ ಇಷ್ಟಲಿಂಗಮಂ ಧರಿಸಿಕೊಂಡು, ಚಿತ್ತ ನಿಸ್ತರಂಗವನೆಯ್ದಿ, ಬಸವಣ್ಣ ಮೊದಲಾದ ಶರಣರ ಸಮ್ಯಗ್ ಜ್ಞಾನವೆನಗಾಯಿತ್ತೆಂದು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru Cennabasavaṇṇana nirūpava kēḷi badukendu hēḷalā Candayyagaḷu ā nirūpakke oppi oḍambaṭṭu,

tamma iṣṭaliṅgamaṁ dharisikoṇḍu, citta nistaraṅgavaneydi, Basavaṇṇa modalāda śaraṇara samyagjñānavenagāyittendu binnaisida prastāvada vacana :

The vacana which tells how, after Prabhudēva had spoken thus, saying, "Be saved listening to Cennabasavaṇṇa's words," Candayya, signifying his agreeement with that statement, holding his Iṣṭa-Liṅga and with his mind unruffled, said that the perfect enlightenment of śaraṇas such as Basavaṇṇa had now come to him.

೪೯

ಎನ್ನಂಗದ ಸತ್‌ಕ್ರೀಯೆ ಬಸವಣ್ಣನು.
ಎನ್ನ ಲಿಂಗದ ಸತ್‌ಕ್ರೀಯೆ ಚೆನ್ನಬಸವಣ್ಣನು.
ಎನ್ನ ಅಱಿವಿನ ಸತ್‌ಕ್ರೀಯೆ ಪ್ರಭುವೆ ನೀವು.
ಎನ್ನ ದಾಸೋಹದ ನಿಷ್ಠೆಯೆ ಮಡಿವಾಳಯ್ಯನು.
ಇದು ಕಾರಣ ಎನ್ನಂಗ ಲಿಂಗ ಜ್ಞಾನ ದಾಸೋಹ
ಇವು ಮುಂತಾದ ಸಮಸ್ತವೂ ನಿಮ್ಮ ಪುರಾತನರಾದ ಕಾರಣ,
ಚೆನ್ನಬಸವಣ್ಣನ ಕರುಣ ಇಂತು ಮಾಡಲಾಗಿ,
ನಾನು ನಿಮ್ಮ ಪಾದವ ಬೆರೆದು
ಬೇಱಿಲ್ಲದೆ ನಿಜವನೆಯ್ದಿದೆ ಚೆನ್ನಬಸವಣ್ಣಾ.
ಚಂದೇಶ್ವರಲಿಂಗದಲ್ಲಿ
ಶರಣರ ಸಮ್ಯಗ್‌ಜ್ಞಾನವೆನಗಾಯಿತ್ತಯ್ಯಾ ಪ್ರಭುವೆ !

ennaṅgada satkrīye Basavaṇṇa.
enna liṅgada satkrīye Cennabasavaṇṇanu.
enna aṟivina satkrīye Prabhuve nīvu.
enna dāsōhada niṣṭheye Maḍivāḷayyanu.
idu kāraṇa ennaṅga liṅga jñāna dāsōha
ivu muntāda samastavū nimma purātanarāda kāraṇa,
Cennabasavaṇṇana karuṇa intu māḍalāgi,
nānu nimma pādava beredu
bēṟillade nijavaneydide Cennabasavaṇṇā.
Candēśvaraliṅgadalli
śaraṇara samyagjñānavenagāyittayyā Prabhuve!

The virtues of my aṅga is Basavaṇṇa;
The virtues of my Liṅga is Cennabasavaṇṇa;
The virtues of my wisdom are you, Prabhu;
The zeal of my service, Maḍivāḷayya.

Therefore, my aṅga, Liṅga, wisdom and
Dedicated service—these and more
Belonging to your Ancients, and
Cennabasavaṇṇa's grace having made me so,
I have been merged within your feet
Integrally,
And so attained Reality,
O Cennabasavaṇṇa!
In Candēśvaraliṅga, O Prabhu,
The śaraṇas' perfect enlightenment
Has been attained by me!

ಇಂತೀ ಶ್ರೀಮತ್‌ಸಕಲಗಣ ಪುರಾತನರೊಳ್ ಪ್ರಭುದೇವರು
ಮಹಾನುಭಾವಸದ್ಗೋಷ್ಠಿಯಂ ಮಾಡಿದ ಶೂನ್ಯಸಂಪಾದನೆಯೊಳ್
ನುಲಿಯ ಚಂದಯ್ಯಗಳ ಸಂಪಾದನೆಗಂ
ಚತುರ್ದಶೋಪದೇಶಂ ಸಮಾಪ್ತಂ
ಅಂತು ವಚನ ೯೩೬ಕ್ಕಂ ಮಂಗಳಮಹಾ
ಶ್ರೀ

intī śrīmat sakalagaṇa purātanaroḷ Prabhudēvaru
mahānubhāvasadgōṣṭhiyaṁ māḍida Śūnyasaṁpādaneyoḷ
Nuliyacandayyagaḷa saṁpādanegaṁ
caturdaśōpadēśaṁ samāptaṁ
antu vacana 936 kkaṁ maṅgaḷamahā
Śrī

Thus ends
the fourteenth of the mystic discourses
of the *Śūnyasaṁpādane*
—Chapter on Nuliya Candayya—
held by Prabhu with the venerable saints.

Thus it ends auspiciously with Vacana No. 936.

XV

GHAṬṬIVĀḶAYYA

The Purāṇas, as their fashion is, give us an interesting account of Ghaṭṭivāḷayya, starting from a time before his birth. According to this account, he was one of the Gaṇādhīśvaras of Lord Śiva in Kailāsa when Basavaṇṇa, along with a number of others, came down to earth at Lord Śiva's behest to sanctify the world and to propagate the Śiva cult. Ghaṭṭivāḷayya, the Gaṇēśvara, was also eager to come down to this world; but, to his disappointment, was told that all the heavenly maidens had left Kailāsa and gone down to be the wives of Basavaṇṇa and other śaraṇas, and it was difficult to practise devotion on earth without a Rudrakannike, or heavenly maid, as one's wife. Ghaṭṭivāḷayya, however, was determined, and would be content with an earthly wife provided he could practise the Śiva discipline. If he found her all right, he would remain a 'householder'; if not, he would renounce her and his household life and lead a life of pure devotion. The Gaṇas, amazed at his courage and unshakable determination, called him Ghaṭṭivāḷayya, which means a tough bold person.[1]

As for historical material about his earliest days, we find no record of his birthplace, parentage, family, education or background. All we know is that he bore the name of Muddaṇṇa. The accounts of his life agree that he was unhappily married. He followed the profession of dancer or actor (*naṭṭuva*), and was also highly accomplished in the art of playing the drum (*mṛdaṅga*); whether dancing or playing, he could express his devotion to Śiva in its varied modes. His talents earned money for him and gave inexpressible delight to others. His earnings were spent, in accordance with the śaraṇa way of life, in the service of the wise and the realised. He was, at the same time, a bold thinker, and his mind dwelt on the problems of life as well as on its ultimate

1 Pr. K. Ch. II, Vers. 4–21, pp. 16–20.
BKSR. Vol. I, Story No. 191, pp. 336–338.

goal. His thoughts and mystic experiences found expression in his vacanas, which have retained their popularity to this day.

His wife, whose name is not known to us, was unfaithful to him. However, to Ghaṭṭivāḷayya, engrossed in his pursuits, her conduct meant nothing. His attitude to life is drawn by Śāntaliṅgadēśika, who quotes the vacana which bears witness to the magnanimity of one who looked upon this world as a puppet set in motion by tāmasic instincts and desires:

maneyeṁbude santeguḍiliginda kaḍe,
dhanaveṁbudu kalliginda kaḍe,
vaniteyeṁbavaḷu otteya sūḷeginda kaḍe[1]
(The home is meaner than a hut
In a market-place;
Money is worse than a stone;
Woman is baser than a mortgaged punk.)

As the same author tells us, he held very fast to the Āgamic wisdom:

vittam ca rājavittaṁ ca kāmini kāmukasya ca
pṛthivī vīrabhōjyā ca svadhanaṁ jñānamēvaca[2]
(Your money is your king's,
Your beloved is her lover's,
The earth is the brave man's meat;
Your knowledge alone you own.)

Ghaṭṭivāḷayya was untouched by the behaviour of his wife; for, to him, this world was, whether comedy or tragedy, but a play.

In a sense his wife was a help, for it was her conduct that drove him out of his house. The Ghaṭṭivāḷayya in Muddaṇṇa—'lovable person'—asserted himself. He broke the last bond that attached him to this world and proceeded to Kalyāṇa, where Saṅgana Basavaṇṇa, with the assembly of śaraṇas, was a powerful centre of attraction for seekers. On his way there, perhaps, he sang his vacanas, danced and played his drum in tune with the

1 BKSR. Pt. I, p. 337.
Cf. Pr. K. Ch. II, Ver. 9, p. 17.

2 BKSR. Pt. I, p. 337.
Cf. Pr. K. Ch. II, Ver. 10, p. 17.

Infinite. We do not know where or how he lived; but one thing seems certain, that he followed his profession to earn his livelihood and serve the saints. He was not the man to beg for alms.

One day, Ghaṭṭivāḷayya, roaming about the streets of Kalyāṇa, came to the courtyard of Basavaṇṇa's palace and heard the beating of the drum announcing dinner for the Jaṅgamas, who now began to swarm towards Basavaṇṇa's palace. Ghaṭṭivāḷayya was shocked as well as amused. What is it they are doing, said he to himself. Are these true Jaṅgamas? Have they not put on the Śiva guise to keep body and soul together? They are all caught in the web of the threefold impurity, destined ever to wait at Basavaṇṇa's door for a meal. Can a true Jaṅgama, the embodiment of Divine Knowledge, so degrade himself?

These and other thoughts crowd into Ghaṭṭivāḷayya's mind. He cannot contain himself. All the 1,96,000 Jaṅgamas whom Basavaṇṇa fed were there; Ghaṭṭivāḷayya was alone and a stranger. But nothing of this weighed with him, and he went all out to denounce and deride their way. The crowd was stupefied at this impudence, and greatly offended. Some of them called him names; then seized and manhandled him. But nothing would bring him to his knees. So they decided to wrest his Iṣṭa-Liṅga from him, which, in the eyes of the Jaṅgamas, was the extreme punishment. But, nothing daunted, Ghaṭṭivāḷayya did not cease from his taunts. The row drew many of the śaraṇas to the spot.

Prabhudēva, intervening, advised Ghaṭṭivāḷayya not to disparage the Jaṅgama Order. Ghaṭṭivāḷayya retorted that the Order (*samaya*) should be like an 'ocean': not upset whenever its defects or shortcomings were pointed out. Ghaṭṭivāḷayya would have nothing to do with such an Order. In the meantime, Ghaṭṭivāḷayya haled a big round stone, and tying it to his neck with a rope, placed it on the threshold of the palace gate, so that the movement of the Jaṅgamas was, we are told, completety blocked. Some of the Purāṇas tell us that Nīlamma, Basavaṇṇa's wife, sent word to Basavaṇṇa, who, rushing to his palace, tried to pacify both parties. The Iṣṭa-Liṅga was returned to Ghaṭṭivāḷayya, with a taunt that Ghaṭṭivāḷayya was wedded to two husbands. The great śaraṇa, on his part, requested the big round stone to merge itself in his Iṣṭa-Liṅga. The stone did so. The Jaṅgamas

stood aghast and understood the true nature of Jaṅgamahood. The great śaraṇas, Prabhudēva, Cennabasavaṇṇa, Basavaṇṇa, Siddharāmayya and others, were fully convinced. He was, they acclaimed, a true Śivajñāni, a true bhakta, a great yōgi and a real practicant of Śiva discipline. He was a *Sthitaprajña*, who could see no difference between the Iṣṭa-Liṅga and a big wayside stone.

Ghaṭṭivāḷayya's end is a lesson by itself. One day, as he was wandering in the streets of Kalyāṇa, he felt that his mission on earth was over and, on the instant, fell dead, or became one with Liṅga as Vīraśaivas put it. The news of this seemingly tragic end spread like wildfire, and Prabhudēva and other saints were shocked to hear the sad news, as they thought he had failed to live up to the experience of the Absolute Void he claimed.[1] But as they lifted the dead body, to their great surprise, all parts of his body were turned into Void even as they touched them.

Ghaṭṭivāḷayya, besides being a great vacanakāra, is also the author of *Kālajñānada Vacanagaḷu*.[2] Another work, *Kālajñāna*, ascribed to him seems to be different from the one mentioned above. This work is said to contain 393 couplets falling under seven chapters.[3]

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1 SSC. Pt. II, pp. 172–173.

2 KLV. pp. 67–73.

3 KKC. pp. 189–190.

INTRODUCTION

to the

SAṀPĀDANE OF GHAṬṬIVĀḶAYYA

To all appearances Ghaṭṭivāḷayya is odd and unconventional; he revolts against whatever is false and blind; he is strong-willed and never to be shaken by others' opinions; he must call a spade a spade, even when it touches the highest in society. Yet there is no denying that he is one of the most eminent śaraṇas of his time.

The contents of this chapter fall under three heads:

1. The true nature of a Jaṅgama.
2. The true Liṅga.
3. The Individual and the Society.

The sight of a crowd of Jaṅgamas hurrying up for their meals set him off on an analysis of the nature of Jaṅgama. Most of his vacanas here are about what constitutes true Jaṅgamahood.

The wearing of the Śiva garb declares that the wearer is a divine being. A Jaṅgama, in the deepest sense of the term, is the moving God, the Jaṅgamaliṅga. No part of his being should be sullied by desire or greed. The Śiva garb should not be a means for the sustenance or satisfaction of the body. The true Jaṅgama never hankers after 'woman, land and gold'. If he does, what is the difference between God and man? He should accept whatever comes to him, only when he is convinced that the offering contains pure love and devotion. Ghaṭṭivāḷayya seems to question the sincerity of even Basavaṇṇa's piety (Vs. 10, 11). The true Jaṅgama is not tainted by what is known as the threefold taint, *āṇava, māyā and kārmika.* He should not be deluded by the external garb of things. When even the lower animals do not touch their excreta, how could an illumined being soil himself? It does not become a Jaṅgama to teach the world to sacrifice their all for Guru, Liṅga and Jaṅgama, while himself is sunk in the mire of the world. Can a true Jaṅgama ever be attached to body, life, mind or soul? If he is, how can he claim to be a Jaṅgamaliṅga? When Liṅga the Divine has not penetrated one's whole being, why talk of Liṅga the Absolute? Where is

the Liṅga for such, who move about praising those who feed and clothe them and satisfy their desires?

All the while Ghaṭṭivāḷayya is clear about his own stand. When asked by Prabhudēva not to belittle the importance of the Community, the *samaya*, Ghaṭṭivāḷayya makes his attitude clear with regard to the community of śaraṇas:

When one buys gold,
He looks at its hue,
Considers its quality
And buys it only if he finds it good;
If not, does not.
What's there in this of gain or loss?
I say and say
Cikkayyapriya Siddhaliṅga
Is not, is not for them!

To get a fuller picture of a true Jaṅgama we would do well to remember the definition of a Jaṅgama:

These are the marks of a Jaṅgama: to be
Without attachment, burden, body, bounds;
Eternal, self-subsisting, without taint... [1]

Or we may refer to SS, Vol. I, Ch. I, V. 75, pp. 121–122, which gives a glowing account of the stature of a Jaṅgama.

The Chapter, as already noted, throws light on the nature of true Liṅga. When the community of Jaṅgamas, exasperated at Ghaṭṭivāḷayya's biting criticism, forcibly take away his Iṣṭa-Liṅga, Ghaṭṭivāḷayya remains unruffled. He seems to openly defy the convention. And what is the real nature of Iṣṭa-Liṅga? What is Śivaliṅga, and what after all is the essential nature of Vīraśaiva Liṅga?

That which gets worship on this earth
In Static form, is Śaivaliṅga;
That which gets worship on this earth
In the Dynamic form, is Iṣṭa-Liṅga;
That which, abiding eternally
Upon the point of Consciousness,
Gets worship, is Vīraśaivaliṅga.

1. SS. Vol. II, V. 38, p. 281.

In ignorance of
The source and substance of these three
Aspects of Liṅga, alas, they went astray!
Whom else shall I tell this?
Cikkayyapriya Siddhaliṅga,
I say, is not, is not for such!

In other words, the Vīraśaivaliṅga, with its eternal abode on the edge of mind illumined with Divine Consciousness, takes in its vastness the Iṣṭa-Liṅga. And what is this Iṣṭa-Liṅga? For him the nearest stone can serve as Iṣṭa-Liṅga. In response to the demand that the stone should merge in his Iṣṭa-Liṅga, behold, the big stone is merged in it:

O Liṅga, withdrawn from cosmic Sport,
Come Sir!
Be Thou within my body,
Be Thou beyond the ken of all
Who look for Thee
In what is seen, is heard or else inferred...
Before it was asked to do so,
Before I could say
'Cikkayyapriya Siddhaliṅga,
Is not, is not, for such,'
The stone did merge with the palm,
And the Spirit called Will
Was turned to nought, its body hid.

In this connection it is worth considering the views of Prabhudēva and Cennabasavaṇṇa. We know the stand they took with regard to the Iṣṭa-Liṅga in connection with Siddharāmayya (Ch. X) and Nuliya Candayya (Ch. XIV). Here it seems as though they are ready to revise their opinion and to concede that Ghaṭṭivāḷayya stands above rules and conventions. In their opinion, Ghaṭṭivāḷayya is one 'possessed of Liṅga' (*Liṅgavanta*) even though the symbol is removed from his person. Whatever Ghaṭṭivāḷayya wears, turns into Liṅga. As a matter of fact, all things, the whole universe, is for him the Iṣṭa-Liṅga. For him there is nothing that is not Liṅga:

Can it be that a body in the world
Moves even for a moment without It?

Cennabasavaṇṇa goes even to the extent of saying:

Awareness having shrunk
And the symbol having gone,
Wherefore this show of symbol
On Ghaṭṭivāḷayya's body?
Who is the knower and the known?
Void absolute indeed!
O Kūḍala Cennasaṅga Lord,
Who but Ghaṭṭivāḷayya, Thy Śaraṇa,
Can know Thee thoroughly?

But how to reconcile this contradiction? Why prevail on Siddharāmayya and Nuliya Candayya to wear the Iṣṭa-Liṅga and be lenient towards Ghaṭṭivāḷayya? The reason is, as a study of Ghaṭṭivāḷayya's vacanas Nos. 22, 25, 41 and others shows, that Ghaṭṭivāḷayya is a fully consummated śaraṇa. What is more, his dedicatory phrase, "Cikkayyapriya Siddhaliṅga is not, is not" leaves no room for doubt in regard to the height he had attained. The phrase, apparently negating the existence of God, speaks of the highest state of realisation where the last vestiges of oneness with the Divine have vanished.

The vacanas and the songs glorifying Ghaṭṭivāḷayya's stature corroborate this view. Prabhudēva, of all the śaraṇas, seems to be profuse in his appreciation:

A śaraṇa, whose corporal traits being shed,
Was in his body divinised;
Who mocked the traffic of the outer world,
All doting on Appearance- (*Refrain*)

1. What needs the ascetic any other garb
Whose will is lost in God;
What needs he any other state
After his body is deified?

2. Would'st rather wash a stainless well,
Not knowing how to wash thy stains?
When Liṅga is all within and without thyself,
What needs this travail and this toil?

3. Can pearl or gem, silver or ghee
Regain its former property?

And can a śaraṇa, for ever freed,
Return him to a bygone life?

4. A śaraṇa united with pure Deity,
Regardless of the glory of the Trinity!

5. A śaraṇa who has attained his perfect end
The incomparable in the incomprehensible one;
The incomprehensible who dwells
In Guhēśvara the measureless!

At his death, the congregation of the śaraṇas are convinced that Ghaṭṭivāḷayya was a śaraṇa of the first magnitude, who could live in the physical body, but really lived an ethereal existence. It is like the Beḷuvala fruit of which the elephant sucks in the kernel, leaving the rind intact; even so is the śaraṇa emptied of all earthly nature-content. In this case, the simile falls short, because in the end even the frame, the rind of the śaraṇa, is swallowed by the Divine and turned into the Śūnya.

There is no glossing over the fact that Ghaṭṭivāḷayya criticises the Jaṅgama community; but his criticism should be viewed in the light of his statement:

When, hungry, I asked for
A twopenny worth of food,
They beat me all together in a crowd.
O Form, yours is the mettle that failed me first!
Being the Absolute, why did you come
Only for greed of body?
Keep off such greed!
Cikkayyapriya Siddhaliṅga,
I say, is not, is not, for such!

Ghaṭṭivāḷayya is sorry for himself, and more so for the Jaṅgamas who have made it their full-time profession to maintain themselves on the strength of their garb. The wearing of the garb seems to qualify them to be lords of the earth. They seem to have forgotten that, in consonance with their garb, their whole being—body, life and mind—and, for that matter, the entire universe, should be as one living divine existence. They should be able to penetrate through names and forms, garbs and trappings of the entire Manifestation. Are not the heavens and the stars

names and forms of the Paraśiva? Are not the winds and the waters his garb? Is not the very earth the mask of the effulgent Liṅga? A Jaṅgama is a Jaṅgama in so far as he lives in this higher Knowledge; to be more correct, he is such Knowledge itself. The outward garb is an indication of this inward knowledge. But the actions of the Jaṅgamas openly contradict this knowledge. Should a true Jaṅgama go a-begging and wait at the Bhakta's door for his food and daily needs? Should they revile and manhandle a śaraṇa? And is it becoming a Jaṅgama to take away the Liṅga, which, according to Vīraśaiva Faith, is more than taking away one's life? Ghaṭṭivāḷayya can appreciate the truth of Prabhudēva's words when the latter stresses the importance of the Community (*samaya*) for the individual. But this is not what he expects the behaviour of the Jaṅgamas to be. A Community should be like an ocean:

> To stab and slash and slay
> Belongs to men whose body is unclean,
> Not to clean-bodied men.
> Community must be like the sea.
> So long there is
> Cavil and punishment,
> Can the tribe of crafty men
> Don Paraśiva? What is it to me
> If you speak ostentatiously?
> Cikkayyapriya Siddhaliṅga,
> I say, is not, is not for them.

Rather than suppress an individual who speaks better words of wisdom, it should try for the growth of the individuals of which it is composed. When the defects and drawbacks of the Community life are pointed out, it should accept them gladly.

Ghaṭṭivāḷayya teaches us one more lesson, revolutionary in its nature. How should the individual behave when the Community thwarts the progress of the individual? He stands as a monument of steadfastness. You cannot achieve great things slumbering in the mass mind. Ghaṭṭivāḷayya is a great adventurer in the Life Divine. Though he condemned the Community, his name is sacred to the Vīraśaiva community down to this day.

ಪಂಚದಶೋಪದೇಶ

ಘಟ್ಟಿವಾಳಯ್ಯನ ಸಂಪಾದನೆ

ಘಟ್ಟಿವಾಳಯ್ಯನೆಂಬ ಘ
ರಟ್ಟಂ ತನ್ನಿಷ್ಟಲಿಂಗದೊಳ್ ಮಿಗೆ ಗುಂಡಂ
ನಿಷ್ಠೆಯಿನಡಗಿಸಿದುದನಾಂ
ಸೃಷ್ಟಿಯೊಳಱಿವಂತೆ ಶರಣಜನರಿಂಗುಸುರ್ವೆಂ

PAÑCADAŚŌPADĒŚA

Ghaṭṭivāḷayyana Saṁpādane

Ghaṭṭivāḷayyaneṁba gha
raṭṭaṁ tanniṣṭaliṅgadoḷ mige guṇḍaṁ
niṣṭheyinaḍagisidudanāṁ
sṛṣṭiyoḷaṟivante śaraṇajanariṅgusurveṁ

THE FIFTEENTH LESSON

SAṀPĀDANE OF GHAṬṬIVĀḶAYYA

I relate to the Śaraṇas, so that
The world may know, how a grindstone
Named Ghaṭṭivāḷayya, by sheer faith, hid
A huge round stone in his Iṣṭa-Liṅga.

ಅದೆಂತೆಂದೊಡಾ ಪ್ರಭುದೇವರು ಬಸವರಾಜದೇವರು ಚೆನ್ನಬಸವರಾಜದೇವರು ಮಡಿವಾಳಮಾಚಿತಂದೆಗಳು ಆ ನುಲಿಯ ಚಂದಯ್ಯಗಳೊಡನೆ ಮಹಾನುಭಾವಸದ್ ಗೋಷ್ಠಿಯಂ ಮಾಡಿ ಓಲಾಡುತ್ತಿರಲು, ಆ ನುಲಿಯ ಚಂದಯ್ಯಗಳು ತಮ್ಮ ನಿಜ ಕಾಯಕಕ್ಕೆಯ್ದಲು, ಇತ್ತ ಮತ್ತೊರ್ವ ಗಣಾಧೀಶ್ವರನು ಕೈಲಾಸದಿಂದ ಸ್ವೇಚ್ಛಾ ಲೀಲಾವಿಲಾಸದಿಂದ ಮರ್ತ್ಯಕ್ಕವತರಿಸಿ, ಘಟ್ಟಿವಾಳ ಮುದ್ದಣ್ಣಗಳೆಂಬ ನಿಜನಾಮದಿಂ ಪರಮವೈರಾಗ್ಯದ ಹೆಚ್ಚುಗೆಯಿಂ ದೇಹೇಂದ್ರಿಯಾದಿ ವಿಷಯಂಗಳಂ ತೃಣಸಮಾನಂ ಗೈದು, ನಿರಾಶಾಭರಿತನಾಗಿ ಚರಿಸಾಡುತ್ತಲೊಂದುದಿನಂ ಬಸವರಾಜದೇವರ ಗೃಹ ಸಮೀಪಸ್ಥರಾಗಿ ನಿಂದಿರಲು, ಆ ಬಸವರಾಜದೇವರ ಗೃಹದ ಬಾಗಿಲಲ್ಲಿ ಹೊಗುವ ಹೊಱಿಡುವ ಜಂಗಮಸಮೂಹಮಂ ಕಂಡು, ಇವರು ಉಪಾಧಿಯಿಂ ಶರೀರಪೋಷಣ ರಲ್ಲದೆ, ಜ್ಞಾನಜಂಗಮಸ್ಥಲಕ್ಕೆ ಸಲ್ಲರೆಂದು ವಿಡಂಬಿಸುವ ಪ್ರಸ್ತಾವದ ವಚನ :

alentendoḍā Prabhudēvaru Basavarājadēvaru Cennabasavarāja-dēvaru Maḍivāḷamācitandegaḷu ā Nuliya Candayyagaḷoḍane mahānu-bhāvasadgōṣṭhīyaṁ māḍi ōlāḍuttiralu, ā Nuliya Candayyagaḷu tamma nijakāyakakkeydalu, itta mattorva gaṇādhīśvaranu kailāsadinda svēc-chālīlāvilāsadinda martyakkavatarisi, Ghaṭṭivāḷa Muddaṇṇagaḷemba nijanāmadiṁ paramavairāgyada heccugeyiṁ dēhēndriyādi viṣayaṅ-gaḷaṁ tṛṇasamānaṁgaidu, nirāśābharitanāgi carisāḍuttalondudinaṁ Basavarājadēvara gṛhasamīpastharāgi nindiralu, ā Basavarājadēvara gṛhada bāgilalli hoguva hoṟaḍuva jaṅgamasamūhamaṁ kaṇḍu, ivaru upādhiyiṁ śarīrapōṣaṇarallade, jñāṇajaṅgamasthalakke sallarendu viḍaṁbisuva prastāvada vacana :

For instance: the vacana which tells how, while Prabhudēva, Lord Basavarāja, Lord Cennabasavarāja and Maḍivāḷa Mācayya had been revelling in mystic discourses with Nuliya Candayya and the latter had gone to his work, on the other side another great saint, having descended from Kailāsa to this mortal world under the name of Ghaṭṭivāḷayya Muddaṇṇa to satisfy his will and love of sport, regarding, in his excess of austerity, the bodily senses with their objects worth only a straw, was going along one day in a mood filled with detachment from this world and stood near Lord Basavarāja's house and, seeing a crowd of Jaṅgamas walking in and out through the door of the house, mocked at them saying that they fed their bodies under a pretence, and so were not fit for the Jñāna-Jaṅgama stage:

೧

ಕಾಳುದೇಹದೊಳಗೊಂದು ಕೀಳು ಜೀವ ಹುಟ್ಟಿತ್ತಾಗಿ,
ಆಪ್ಯಾಯನವಡಗದು; ಸಂದೇಹ ಹಿಂಗದು. ಇದೇನೊ? ಇದೇನೊ?
ಹಂದೆಗಳ ಮುಂದೆ ಬಂದು ಕಾಡುತ್ತಲಿದ್ದುದೆ ಇದೇನೊ? ಇದೇನೊ?
ಕಾಲಾಳು ಮೇಲಾಳುಗಳು ಬೇಳುವೆಗೊಳಗಾದರು.
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲ ಎಂಬರು.

kāḷudēhadoḷagondu kīḷu jīva huṭṭittāgi,
āpyāyanavaḍagadu; sandēha hiṅgadu. idēno? idēno?
handegaḷa munde bandu kāḍuttaliddude idēno? idēno?
kālāḷu mēlāḷugaḷu bēḷuvegoḷagādaru.
Cikkayyapriyasidhaliṅga illa illa eṁbaru.

Seeing the paltry soul is born
In a coarse body, the hunger still pursues,
The doubt persists. What does this mean?
They come and stand
Before them—the cowards!—to plague them.
Warriors born high and lowly have succumbed
To passion's heat . . . They say
Cikkayyapriya Siddhaliṅga
Is not, is not!

೨

ಮತ್ತಂ,
ಜಂಗಮವಾಗಿ ಹುಟ್ಟಿದ ಮತ್ತೆ ಹಿಂದಣ ಹಜ್ಜೆಯ ಮೆಟ್ಟಲುಂಟೆ?
ಜಂಗಮವೆಂಬ ಮಾತಿಂಗೊಳಗಾದಲ್ಲಿ
ಮೂಱು ಮಲತ್ರಯವ ಹಿಂಗಿರಬೇಕು;
ಅನಂಗನ ಬಲೆಗೆ ಎಂದಿಗೂ ಸಿಲುಕದಿರಬೇಕು.
ಅದು ನಿಜದ ಸಂಗ.
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ, ಈ ಗುಣ ಆರಿಗೂ ಇಲ್ಲ ಇಲ್ಲ ಎಂದೆ.

mattaṁ,
jaṅgamavāgi huṭṭida matte hindaṇa hajjeya meṭṭaluṇṭe?
jaṅgamaveṁba mātiṅgoḷagādalli
mūṟu malatrayava hiṅgirabēku;

anaṅgana balege endigū silukadirabēku.
adu nijada saṅga.
Cikkayyapriyasiddhaliṅga, ī guṇa ārigū illa illa ende.

Again

Once one is born as Jaṅgama
Should one retrace one's steps?
Once you have taken the Jaṅgama pledge,
All three of the triple impurities
Must needs be shed;
You must escape the lure
Of the disembodied god:
That is your union with Reality!
O Cikkayyapriya Siddhaliṅga,
None, I say, none
Possesses these attributes!

೩

ಮತ್ತಂ,
ಹೊನ್ನು ಹೆಣ್ಣು ಮಣ್ಣು ಕುಱಿತು ಚರಿಸುವನ್ನಬರ
ಉಭಯದ ಕೇಡು.
ವರ್ಮವನಱಿಯದೆ ಮಾಡುವನ್ನಬರ ದ್ರವ್ಯದ ಕೇಡು.
ಇಂತೀ ಉಭಯದ ಭೇದವನಱಿತು
ಚರಿಸಿ ಮಾಡಿ ಅಱಿಯಬೇಕು,
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗವನಱಿಯಬಲ್ಲಡೆ.

mattaṁ,
honnu heṇṇu maṇṇu kuṟitu carisuvannabara
ubhayada kēḍu.
varmavanaṟiyade māḍuvannabara dravyada kēḍu.
intī ubhayada bhēdavanaṟitu
carisi māḍi aṟiyabēku,
Cikkayyapriyasiddhaliṅgavanaṟiyaballaḍe.

Again:

So long as your heart is set
On woman, land and gold,

It is a double loss.
So long as you will give
Regardless of the Key,
It is a waste of wealth.
You must behave and act and learn
Knowing the meaning of these two
If you would know
Cikkayyapriya Siddhaliṅga.

೪

ಮತ್ತಂ,

ಹೊಱಗಣ ಮಲತ್ರಯಕ್ಕೆ ಒಳಗಣ ಅಱಿವ ನೀಗಾಡಲೇಕೆ?
ಅಲ್ಪಸುಖಕ್ಕೆ ಮಚ್ಚಿ ಕುಕ್ಕುರನಂತೆ ಸಿಕ್ಕಿ ಸಾಯಲೇಕೆ,
ನಿಶ್ಚಯವಾಗಿ ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗವನಱಿಯಬಲ್ಲಡೆ?

mattaṁ,

hoṟagaṇa malatrayakke oḷagaṇa aṟiva nīgāḍalēke?
alpasukhakke macci kukkuranante sikki sāyalēke,
niścayavāgi Cikkayyapriyasidhaliṅgavanaṟiyaballaḍe?

Again:

For the triple outer impurity
Why should I renounce
The inner consciousness?
Why should I die in a trap,
Like a spaniel who is enticed
By a little bone,
If I would surely know
Cikkayyapriya Siddhaliṅga?

೫

ಮತ್ತಂ,

ಹೊನ್ನು ಹೆಣ್ಣು ಮಣ್ಣೆಂಗೆ ಹೊಡೆದಾಡುವನ್ನಬರ,
ಅವರು ಹಿರಿಯರೆಂತಪ್ಪರೊ?
ತ್ರಿವಿಧ ಮಲಕ್ಕೆ ತ್ರಿವಿಧ ಅಮಲದಿಂದ ಮಲ ಹಱಿದಲ್ಲದೆ,
ಚಿಕ್ಕಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲ ಎಂದೆ.

mattaṁ,

honnu heṇṇu maṇṇiṅge hoḷedāḍuvannabara,
avaru hiriyarentapparo?
trividha malakke trividha amaladinda mala haṛidallade,
Cikkayyapriyasiddhaliṅga illa illa ende.

Again:

So long as they fence and fight
For woman, land and gold,
How can they be great?
As for the three impurities,
Unless they purge them through
The triple purities,
I say
Cikkayyapriya Siddhaliṅga,
Is not for them!

೬

ಮತ್ತಂ,

ಜಂಗಮಕ್ಕೆ ಅಱಿವ ಮಱೆದಾಗಲೆ ಅಪಮಾನ ಹೋಯಿತ್ತು.
ಭಕ್ತಂಗೆ ಸತ್ಯಸದಾಚಾರವ ಬಿಟ್ಟಾಗಲೆ ಅಪಮಾನ ಹೋಯಿತ್ತು.
ಈ ಅಪಮಾನವಲ್ಲದೆ
ದ್ವಾದಶ ಮಲಭಾಂಡಕ್ಕೆ ಹೋರಿಯಾಡುವರಿಗೇಕೆ ಚಿತ್ತಶುದ್ಧಿ?
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲಾ ಎಂದೆ.

mattaṁ,

jaṅgamakke aṛiva maṛedāgale apamāna hōyittu.
bhaktaṅge satyasadācārava biṭṭāgale apamāna hōyittu.
ī apamānavallade
dvādaśa malabhāṇḍakke hōriyāḍuvarigēke cittaśuddhi?
Cikkayyapriyasiddhaliṅga illa illā ende.

Again:

Dishonour enters a Jaṅgama
As soon as he lets slip
His consciousness;
Dishonour enters a devotee

As soon as he lets go
His virtuous life.
How can the men who fence and fight
To satisfy this vessel filled
With the twelve impurities,
Have a pure heart? Why not rather
Dishonour only?
I say
Cikkayyapriya Siddhaliṅga
Is not for them!

೭

ಮತ್ತಂ,

ತನುವ ಮಱೆಯಬೇಕೆಂದು ಗುರುವ ತೋಱಿ,
ಮನವ ಮಱೆಯಬೇಕೆಂದು ಲಿಂಗವ ತೋಱಿ,
ಧನವ ಮಱೆಯಬೇಕೆಂದು ಜಂಗಮವ ತೋಱಿ,
ಲೇಸ ಮಱೆದು ಕಷ್ಟಕ್ಕೆ ಕಡಿದಾಡುವ
ಭಾಷೆಹೀನರ ಕಂಡು ನಾಚಿಕೆಯಾಯಿತ್ತು !
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲಾ ಎಂದೆ.

mattaṁ,

tanuva maṟeyabēkendu guruva tōṟi,
manava maṟeyabēkendu liṅgava tōṟi,
dhanava maṟeyabēkendu jaṅgamava tōṟi,
lēsa maṟedu kaṣṭakke kaḍidāḍuva
bhāṣehīnara kaṇḍu nācikeyāyittu !
Cikkayyapriyasidhaliṅga illa illā ende.

Again:

I blush to see
The breakers of their pledge,
Who fence and fight
For their perdition, letting go their good,
When Guru has been shown to them
That they forget their body,
When Liṅga has been shown to them
That they forget their mind,

When Jaṅgama has been shown to them
That they forget their wealth!
I say
Cikkayyapriya Siddhaliṅga
Is not for them!

೮

ಮತ್ತಂ,
ತಮ್ಮ ಮಲವು ತಾವು ಮುಟ್ಟವು ಆವ ಜಾತಿಯೂ.
ತ್ರಿವಿಧಮಲಕ್ಕೆ ಹೊಱಿಗಾಗಿ,
ಮತ್ತೆ ಮಲತ್ರಯಕ್ಕೆ ಬೀಳುವ ಮಲಭಾಂಡದೇಹಿಗೆ
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ ಒಲವರ ಇಲ್ಲ ಇಲ್ಲಾ ಎಂದೆ.

mattaṁ,
tamma malavu tāvu muṭṭavu āva jātiyū.
trividhamalakke hoṟagāgi,
matte malatrayakke bīḷuva malabhāṇḍadēhige
Cikkayyapriyasiddhaliṅga olavara illa illā ende.

Again:
No one, whatever their kind, will touch
Their own impurities...
For one whose body is
A vessel full of filth,
To fall into the triple mire again
After one has been free of it,
No token of love can be
From Cikkayyapriya Siddaliṅga!

೯

ಮತ್ತಂ,
ಕಾಯ ಜೀವವನಱಿದೆನೆಂಬವರೆಲ್ಲರೂ
ಹೋದರಲ್ಲಾ ಹೊಲಬುದಪ್ಪಿ!
ಹೊನ್ನು ಹೆಣ್ಣು ಮಣ್ಣಿಗೆ ಹೋರಿಯಾಡುವರೆಲ್ಲರು!
ಬಸವಣ್ಣನ ಬಾಗಿಲಲ್ಲಿ ಬಂಧಿತರಾಗಿ ನೊಂದವರಿಗೇಕೆ
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ? ಇಲ್ಲ ಇಲ್ಲಾ ಎಂದೆ.

mattaṁ,

kāya jīvavanaṟideneṁbavarellarū
hōdarallā holabudappi!
honnu heṇṇu maṇṇige hōriyāḍuvarellaru!
Basavaṇṇana bāgilalli bandhitarāgi nondavarigēke
Cikkayyapriyasiddhaliṅga? illa illā ende.

Again:

Alas! all those who claim
Knowledge of body and soul
Have missed their way and gone!
All these but fence and fight
For woman, land and gold!
All such as pine,
Being chained to Basavaṇṇa's gate—
Why do they need
Cikkayyapriya Siddhaliṅga?
I say, he is not, is not for them!

೧೦

ಮತ್ತಂ,

ಬಸವ ಮಾಡಿಹನೆಂದು ಬಾಯಲ್ಲಿ ಬಸಿವ ಲೋಳೆಯನಱಿಯದೆ,
ಎಸಕದಿಂದ ಮಾಡುವ ಹುಸಿಭಕ್ತಿಯನಱಿಯದ
ಈ ಕಿಸಿವಾಯರಿಗೇಕೆ?
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲಾ ಎಂದೆ.

mattaṁ,

Basava māḍihanendu bāyalli basiva lōḷeyanaṟiyade,
esakadinda māḍuva husibhaktiyanaṟiyada
ī kisivāyariyēke?
Cikkayyapriyasiddhaliṅga illa illā ende.

Again:

Unconscious that they dribble from the mouth
For what Basava might do for them,
What do these gaping idiots need,

Who do not realise
How hollow is the piety
They practise in such style?
I say,
Cikkayyapriya Siddhaliṅga
Is not, is not for them!

ಈ ಹೀಗೆಂದು ಘಟ್ಟಿವಾಳಯ್ಯಗಳು ಆ ಜಂಗಮಸಮೂಹಮಂ ವಿಡಂಬಿಸುತ್ತಿರಲು, ಆ ಜಂಗಮದೇವರುಗಳು ಘಟ್ಟಿವಾಳಯ್ಯಗಳಂ ನೋಯಿಸಿ ಲಿಂಗಮಂ ತೆಗೆದುಕೊಳ್ಳಲು, ಆ ಪ್ರಸ್ತಾವದಲ್ಲಿ ನುಡಿದ ವಚನ:

ī hīgendu Ghaṭṭivāḷayyagaḷu ā jaṅgamasamūhamaṁ viḍaṁbisuttiralu, ā jaṅgamadēvarugaḷu Ghaṭṭivāḷayyagaḷaṁ nōyisi liṅgamaṁ tegedukoḷḷalu, ā prastāvadalli nuḍida vacana:

The vacana which tells how, when Chaṭṭivāḷayya thus mocked at the crowd of Jaṅgamas, the latter assailed Ghaṭṭivāḷayya and wrested his Liṅga from him:

೧೧

ಗೋಕುಲರೆಲ್ಲರೂ ಕೂಡಿ
ಗೋಪತಿಯಣ್ಣನ ಮನೆಗೆ ಉಣಬಂದರೆಲ್ಲರು.
ನಾವೀಸಕೆ ಕೂಳ ಕೇಳಿದರೆ,
ವೇಷಧಾರಿಗಳು ಘಾಸಿಮಾಡಿದರಿಂದೆನ್ನುವ
ಜಗದೀಶ ನೀನೆ ಬಲ್ಲೆ.
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲಾ ಎಂದೆ.

gōkularellarū kūḍi
gōpatiyaṇṇana manege uṇabandarellaru.
nāvīsake kūḷa kēḷidare,
vēṣadhārigaḷu ghāsimāḍidarindennuva
jagadīśa nīne balle.
Cikkayyapriyasiddhaliṅga illa illā ende.

The herd have all together come
To the herdsman's house for food.
When I asked for this much food, the hypocrites,

Thou knowest, O Lord of the world,
Belaboured me:
Cikkayyapriya Siddhaliṅga,
I say, is not, is not for them!

೧೨

ಹಸಿದು ತಾರಕ್ಕೂಟವ ಕೇಳಹೋದರೆ ಕೂಟವೆದ್ದು ಬಡಿದರು.
ಸಾಕಾರ ಮೊದಲು ಧಾತುಗೆಟ್ಟೆಯಲ್ಲಾ !
ಪರಶಿವಾತ್ಮನಾಗಿ ಇದೇತಕ್ಕೆ ಬಂದೆ ತನುವಿನಾಸೆಗಾಗಿ?
ಇದಱಾಸೆಯ ಹೊಗದಿರು.
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲಾ ಎಂದೆನು.

hasidu tārakkūṭava kēḷahōdare kūṭaveddu baḍidaru.
sākāra modalu dhātugeṭṭeyallā!
paraśivātmanāgi idētakke bande tanuvināsegāgi?
idaṟāsèya hogadiru.
Cikkayyapriyasiddhaliṅga illa illā endenu.

Again:

When, hungry, I asked for
A twopenny worth of food,
They beat me all together in a crowd.
O Form, yours is the mettle that failed me first!
Being the Absolute, why did you come
Only for greed of body?
Keep off such greed!
Cikkayyapriya Siddhaliṅga,
I say, is not, is not for such!

೧೩

ಮತ್ತಂ,
ಹಾದಿಯ ಬೆಳ್ಳನ ಕಳ್ಳರು ತಾಗಿದರೆ,
ಇನ್ನಾರಿಗೆ ಮೊಱೆ ಇಡುವ ?
ತಾ ಸತ್ತ ಮತ್ತೆ ತನ್ನನಱಿದವಂಗೆ ಇನ್ನಾರಿಗೂ ಮಿಥ್ಯವೇಕೆ ?
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲಾ ಎಂದೆನು.

mattaṁ,
hādiya beḷḷana kaḷḷaru tāgidare,
innārige moṟe iḍuva?
tā satta matte tannanaṟidavaṅge innārigū mithyavēke?
Cikkayyapriyasiddhaliṅga illa illā endenu.

Again:

When highwaymen attack an innocent man,
Whom shall he cry for help?
Why should a man illumined after death
Know any other falsity?
Cikkayyapriya Siddhaliṅga,
I say, is not, is not for such!

೧೪

ಮತ್ತಂ,
ಬಾಯಕ್ಕಿಯ ಬೇಡುವವರೆಲ್ಲರೂ
ಬಡಪಾಯಿವಂತರ ನೋವ ಬಲ್ಲರೆ?
ಹಿಸಿವ ವಿಹಂಗ ಪಶುವಿನ ನೋವ ಬಲ್ಲುದೆ?
ಇಂತೀ ದೆಸೆಯ ಕಂಡು ನಾನಂಜಿದೆ.
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲಾ ಎಂದೆ.

mattaṁ,
bāyakkiya bēḍuvavarellarū
baḍapāyivantara nōva ballare?
hisiva vihaṅga paśuvina nōva ballude?
intī deseya kaṇḍu nānañjide.
Cikkayyapriyasiddhaliṅga illa illā ende.

Again:

Do all who beg for a mouthful of rice
Know of the poor man's lack?
Does the bird, pecking at the beast,
Know how it hurts?
Seeing such plight, I was afraid:
Cikkayyapriya Siddaliṅga,
I say, is not, is not for them!

೧೫

ಮತ್ತಂ,

ಹುಟ್ಟಿದ ಮರ, ನೆಟ್ಟ ಕಲ್ಲು,
ಮತ್ತೇತರಿ ಇಷ್ಟದಲಿ ಒತ್ತಿದ ಲಿಂಗಮುದ್ರೆ ಇರಲಿಕೆ,
ಕಿತ್ತುಕೊಂಡವ ದ್ರೋಹಿ ಎಂಬರು,
ದೃಷ್ಟದಲ್ಲಿ ಜಂಗಮಭಕ್ತರ ಕೊಲುತ್ತ.
ಇಂತೀ ಉರುಳುಗಳ್ಳರ ಭಕ್ತರು ಜಂಗಮವೆಂದರೆ ಒಪ್ಪನಯ್ಯಾ,
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲಾ ಎಂದೆ.

mattaṁ,

huṭṭida mara, neṭṭa kallu,
mattētara iṣṭadalli ottida liṅgamudre iralike,
kittukoṇḍava drōhi eṁbaru,
dṛṣṭadalli jaṅgamabhaktara kolutta.
intī uruḷugaḷḷara bhaktaru jaṅgamavendare oppanayyā,
Cikkayyapriyasiddhaliṅga illa illā ende.

Again:

Whenever there is a growing tree,
A stone firm-planted, and other things
Whereon the Liṅga stamp is pressed from love,
They call him traitor who will wrest them,
Killing the devotees of Jaṅgamas
Before your eyes.
If devotees greet such thugs
As Jaṅgamas,
Cikkayyapriya Siddhaliṅga
Does not approve: I say,
He's not, is not, for them!

೧೬

ಮತ್ತಂ,

ಜಂಗಮವಾಗಿ ಜಂಗಮವ ಕೊಂದಾಗಲೆ
ತನ್ನ ದೈವ ತನಗಿಲ್ಲ.
ಭಕ್ತನಾಗಿ ಭಕ್ತರ ಸ್ತುತಿ ನಿಂದ್ಯವ ಮಾಡಲಾಗಿಯೆ
ಸತ್ಯಸದಾಚಾರ ತನಗಿಲ್ಲ. ದೀಹದ ವಿಹಂಗ ಮೃಗಗಳಂತೆ,
ಕುಲಿನದ ಕಾವು ಕುಲಕ್ಕೆ ಮಿತ್ತಾದಂತೆ
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲಾ ಎಂದೆ.

mattaṁ,

jaṅgamavāgi jaṅgamava kondāgale
tanna daiva tanagilla.
bhaktanāgi bhaktara stuti nindyava māḍalāgiye
satyasadācāra tanagilla. dīhada vihaṅga mṛgagaḷante,
kulinada kāvu kulakke mittādante
Cikkayyapriyasiddhaliṅga illa illā ende.

Again:

When you, being a Jaṅgama,
Yet kill a Jaṅgama,
Your God is not in you.
When you, being a devotee,
Yet praise or blame a devotee,
There is no truth or good in you.
Cikkayyapriya Siddhaliṅga,
Is not, is not for them, who are
Like decoy birds and beasts,
Or handle of an axe
That's death to its own kind.

೧೭

ಮತ್ತಂ,

ಇಱಿವುದು ಕಡಿವುದು ಕೊಲುವುದು
ಮಲದೇಹಿಗಳಿಗಲ್ಲದೆ ನಿರ್ಮಲದೇಹಿಗಳಿಗುಂಟೆ ?
ಸಮಯ ಸಮುದ್ರದಂತಿರಬೇಕು.
ತಪ್ಪನಱಿಸಿ ಶಿಕ್ಷಿಸುವನ್ನಬರ,
ನರಧೂತ [ರ್ತ ?] ಕುಲಕ್ಕೆ ಪರಶಿವರೂಪುಂಟೆ ?
ಆ ಹರವರಿಯ ನುಡಿದಡೆನಗೇನು ?
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲಾ ಎಂದೆ.

mattaṁ,

iṟivudu kaḍiḇudu koluvudu
maladēhigaḷigallde nirmaladēhigaḷigunṭe?
samaya samudradantirabēku.

tappanaṛasi śikṣisuvannabara,
naradhūta (rta?) kulakke paraśivarūpuṇṭe?
ā haravariya nuḍidaḍenagēnu?
Cikkayyapriyasiddhaliṅga illa illā ende.

Again:

To stab and slash and slay
Belongs to men whose body is unclean,
Not to clean-bodied men.
Community must be like the sea.
So long there is
Cavil and punishment,
Can the tribe of crafty men
Don Paraśiva? What is it to me
If you speak ostentatiously?
Cikkayyapriya Siddhaliṅga,
I say, is not, is not.

ಇಂತು ಘಟ್ಟಿವಾಳಯ್ಯಗಳು ತಮ್ಮ ನೋಯಿಸಿ ಲಿಂಗವ ತೆಗೆದುಕೊಂಡ ಜಂಗಮದೇವರುಗಳ ವಿಡಂಬಿಸುತ್ತಿರಲು, ಆ ಪ್ರಸ್ತಾವದೊಳು ಪ್ರಭುದೇವರು ಮಹಾಜ್ಞಾನಿಗಳಿಗೆ ಸಮಯವನ್ಯವಲ್ಲ, ಬಿಱುನುಡಿ ಸಲ್ಲದೆಂದು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Ghaṭṭivāḷayyagaḷu tamma nōyisi liṅgava tagedukoṇḍa jaṅgamadēvarugaḷa viḍambisuttiralu, ā prastāvadoḷu Prabhudēvaru mahājñānigaḷige samayavanyavalla, biṛunuḍi salladendu nirūpisida prastāvada vacana:

The vacana which tells how, as the venerable Jaṅgamas violently wrested the Liṅga from him, Ghaṭṭivāḷayya mocked at them, when Prabhudēva observed that the Law was not a stranger to a mystic and that harsh language did not become him.

೧೮

ಅಱಿವ ಬಲ್ಲೆನೆಂದು ಬಿಱುನುಡಿಯ ನುಡಿವರೆ?
ಸತ್ಯವನಱಿದವಂಗೆ ಮಿಥ್ಯಭಾವ ಉಂಟೆ?
ತಥ್ಯ ಮಿಥ್ಯ ಉಭಯ ಭಾವವಳಿದಿರಬೇಕು.

ಸಮಯವೆಂಬುದು ಸಂಪದ. ಅದು ನಿನಗನ್ಯವೆ ?
ಸರ್ವಮಯಸಂಪದನಾದಲ್ಲಿ,
ಗುಹೇಶ್ವರಲಿಂಗಕ್ಕೆ ತಥ್ಯಮಿಥ್ಯವಿಲ್ಲ ಘಟ್ಟಿವಾಳಯ್ಯಾ.

aṟiva ballenendu biṟunuḍiya nuḍivare ?
satyavanaṟidavaṅge mithya bhāva uṇṭe ?
tathya mithya ubhaya bhāvavaḷidirabēku.
samayaveṁbudu saṁpada. adu ninaganyave ?
sarvamayasaṁpadanādalli,
Guhēśvaraliṅgakke tathyamithyavilla Ghaṭṭivāḷayyā.

Should you, because you are wise,
Speak a rude word? Can one
Who knows the truth yet have
A sense of falsity?
One has to shed
This dual sense of true and false:
Community is wealth enough!
Is it different from you?
When once enriched with a universal sense,
There is no true or false
For Guhēśvaraliṅga,
O Ghaṭṭivāḷayya!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಘಟ್ಟಿವಾಳಯ್ಯಗಳ ಪ್ರತ್ಯುತ್ತರ:

ī hīgendu Prabhudēvaru nirūpisalu adakke Ghaṭṭivāḷayyagaḷa pratyuttara :

When Prabhu said this, Ghaṭṭivāḷayya's reply thereto:

೧೯

ಸರ್ಪಂಗೆ, ಪಿಕಂಗೆ ಒಪ್ಪದ ಮನೆಯುಂಟೆ ?
ಎನಗಾ ಹೆಚ್ಚು ಕುಂದೆಂಬ ಮಿಥ್ಯದ ಭಾವವಿಲ್ಲ.
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲಾ ಎಂದೆ.

sarpaṅge, pikaṅge oppada maneyuṇṭe ?
enagā heccu kundeṁba mithyada bhāvavilla.
Cikkayyapriyasiddhaliṅga illa illā ende.

Does any shelter disagree
With cuckoo or with snake?
I have no illusory sense
Of high and low:
Cikkayyapriya Siddhaliṅga,
I say, no longer is!

೨೦

ಮತ್ತಂ,

ಚಿನ್ನವ ಕೊಂಬಲ್ಲಿ ಅದಱ ಬಣ್ಣವ ಕಂಡು,
ಬಣ್ಣದ ವಾಸಿಯ ಕುಱುಹಿಟ್ಟು,
ಅದು ತನಗೆ ಚೆನ್ನಾದಡೆ ಕೊಂಬ; ಅಲ್ಲದೊಡೊಲ್ಲ.
ಇದಕ್ಕೆ ಗೆಲ್ಲ ಸೋಲವೇಕೆ ?
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲಾ ಎನುತಿರ್ದೆನು.

mattaṁ,

cinnava koṁballi adaṟa baṇṇava kaṇḍu,
baṇṇada vāsiya kuṟuhiṭṭu,
adu tanage cennādaḍe koṁba; alladoḍolla.
idakke gella sōlavēke?
Cikkayyapriyasiddhaliṅga illa illā enutirdenu.

Again:

When one buys gold,
He looks at its hue,
Considers its quality
And buys it only if he finds it good;
If not, does not.
What's there in this of gain or loss?
I say and say,
Cikkayyapriya Siddhaliṅga
No longer is!

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ನಿರೂಪ:

idakke Prabhudēvara nirūpa:

Prabhudēva's remark thereon:

೨೧

ಸಮಯವ ಬಿಡಬಹುದೆ ಅಯ್ಯಾ ?
ಅಟ್ಟ ಅಶನವಾದಡೊ ಕಲಸುವ ಕೈ,
ಉಂಬುದಕ್ಕೆ ಬಾಯಿ ಬೇಕು.
ಉಂಬುದಿಲ್ಲಾ ಎಂದು ಸಂದೇಹವ ಹರಿದಲ್ಲಿ,
ಸಮಯ ಒಂದು ಇಲ್ಲಾ ಎನಬೇಕು.
ಗುಹೇಶ್ವರನೆಂಬನ್ನಕ್ಕ
ಬಂಧಮೋಕ್ಷವನರಿಯಬೇಕು ಘಟ್ಟಿವಾಳಯ್ಯಾ,

samayava biḍabahude ayyā
aṭṭa aśanavādaḍū kalasuva kai,
uṁbudakke bāyi bēku.
uṁbudillā endu sandēhava haṛidalli,
samaya ondu illā enabēku.
Guhēśvaraneṁbannakka
bandhamōkṣavanaṛiyabēku Ghaṭṭivāḷayyā.

Can one leave off Community?
Although the food is cooked, one needs
The hand to mix it and the mouth to eat.
It's only when the doubt
Of eating or not eating is removed,
That you may say
No social bond need be.
O Ghaṭṭivāḷayya, so long as you can say
'Guhēśvara', you needs must know
Bondage and liberation.

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಘಟ್ಟಿವಾಳಯ್ಯಗಳ ಪ್ರತ್ಯುತ್ತರ:

ī hīgendu Prabhudēvaru nirūpisalu adakke Ghaṭṭivāḷayyagaḷa pratyuttara :

When Prabhudēva said this, Ghaṭṭivāḷayya's reply thereto:

೨೨

ದಗ್ಧವಾದ ಮರ ಇದ್ದಿಲಲ್ಲದೆ ಕಾಷ್ಠಕ್ಕೆ ಹೊದ್ದಿಗೆ ಉಂಟೆ ?
ಕಿಗ್ಗಯ್ಯ ನೀರು ತಟಾಕಕ್ಕೆ ಹೊದ್ದಿದುದುಂಟೆ ?
ಅಱಿದು ಮಱೆದವಂಗೆ ಸಮಯದ ಹೊದ್ದಿಗೆ ಏನು ?
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲಾ ಎಂದೆ.

dagdhavāda mara iddilallade kāṣṭhakke hoddige uṇṭe ?
kiggayya nīru taṭākakke hoddiduduṇṭe ?
aṟidu maṟdavaṅge samayada hoddige ēnu ?
Cikkayyapriyasiddhaliṅga illa illā ende.

Does the burnt tree, that is but coal,
Have any kinship with the wood?
Does water from a low-lying field
Ascend to the tank?
What kinship with the Law hath he
Who, knowing, hath forgot?
Cikkayyapriya Siddhaliṅga,
I say, no longer is!

೨೩

ಮತ್ತಂ,
ಸತ್ತ ಶವ ಕಿಚ್ಚ ಬಲ್ಲುದೆ ?
ನಿಷ್ಠೆ ನಿಬ್ಬೆಱಗಾದ ಕರ್ತು ಮರ್ತ್ಯರ ಹಂಗು ಬಲ್ಲನೆ ?
ತೊಟ್ಟು ಬಿಟ್ಟ ಹಣ್ಣು ಮತ್ತೆ ಹತ್ತುವುದೆ ?
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲವೆಂದೆನು.

mattaṁ,
satta śava kicca ballude ?
niṣṭhe nibbeṟagāda kartu martyara haṅgu ballane ?
toṭṭu biṭṭa haṇṇu matte hattuvude ?
Cikkayyapriyasiddhaliṅga illa illavendenu.

Again:

Does the dead body feel the fire?
Does one, the Master, lost in ecstasy of faith,
Know any dependency on mortal things?
Does fruit that once has left its stalk,
Cling back to it again?
Cikkayyapriya Siddhaliṅga,
I say, no longer is!

೨೪

ಮತ್ತಂ,
ಒಡೆದ ಮಡಕೆಗೆ ಸಱಿಯಿಂದ ಸಂದು ಕೂಡುವುದೆ?
ದಗ್ಧವಾದ ಪಟ ಅಗಸರ ಕಲ್ಲಿಗೆ ಹೊದ್ದುವುದೆ?
ಬದ್ಧಭವಿಗಳೆಂದು ಬಿಟ್ಟ ಮತ್ತೆ ಸಮಯದ ಹೊದ್ದಿಗೆ ಏಕೆ?
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲಾ ಎಂದೆ.

mattaṁ,
oḍeda maḍakege saṟiyinda sandu kūḍuvude?
dagdhavāda paṭa agasara kallige hodduvude?
baddhabhavigaḷendu biṭṭa matte samayada hoddige ēke?
Cikkayyapriyasiddhaliṅga illa illā ende.

Again:

Can a broken pot with gum
Be put together, pray?
Can a burnt cloth
Come to a washerman's stone?
Why is this fellowship again
With the Community you have left
As earth-bound, worldly men?
Cikkayyapriya Siddhaliṅga,
I say, no longer is!

೨೫

ಮತ್ತಂ,
ಕೂಟವ ಕೂಡಿಹೆನೆಂದಡೆ ಸಮಯದವನಲ್ಲ.
ಮಾಟವ ಮಾಡಿಹೆನೆಂದಡೆ ಹಿಂದುಮುಂದಣ ದುಂದುಗದವನಲ್ಲ.
ಸಮಯಕ್ಕೆ ಮುನ್ನವೆ ಅಲ್ಲ. ಆರಾದಡೂ ಎನಲಿ.
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯ ಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲಾ ಎಂದೆ.

mattaṁ,

kūṭava kūḍihenendaḍe samayadavanalla.
māṭava māḍihenendaḍe hindumundaṇa dandugadavanalla.
samayakke munnave alla. ārādaḍū enai.
Cikkayyapriyasiddhaliṅga illa illā ende.

Again:

I'm not of the Community
To want to join it; nor concerned
With past or future, that I should do
These pious acts. I've never been
Of the Community: say what you will,
Cikkayyapriya Siddhaliṅga,
I say, no longer is!

ಈ ಹೀಗೆಂದು ಘಟ್ಟಿವಾಳಯ್ಯಗಳು ನುಡಿಯಲು, ಪ್ರಭುದೇವರ ನಿರೂಪ:

ī hīgendu Ghaṭṭivāḷayyagaḷu nuḍiyalu, Prabhudēvara nirūpa:

When Ghaṭṭivāḷayya said this, Prabhudēva's remark:

೨೬

ಕುಱುಹುಳ್ಳನ್ನಕ್ಕ ಸಮಯದ ಹಂಗು.
ಅಱಿದೆಹೆನೆಂಬನ್ನಕ್ಕ ಆತ್ಮನ ಹಂಗು,
ಅಲ್ಲಹುದೆಂಬನ್ನಕ್ಕ ಎಲ್ಲರ ಹಂಗು,
ಗುಹೇಶ್ವರನೆಂಬನ್ನಕ್ಕ
ಲಿಂಗದ ಹಂಗು ಬೇಕು ಘಟ್ಟಿವಾಳಣ್ಣಾ.

kuṟuhuḷḷannakka samayada haṅgu
aṟidehenembannakka ātmana haṅgu.
allahudembannakka ellara haṅgu.
Guhēśvaranembannakka
liṅgada haṅgu bēku Ghaṭṭivāḷaṇṇā.

So long as there is a sign,
There is the need
To live within the Law;

So long as you desire to know,
There is dependency
Upon the soul;
So long as you deny, affirm,
There is dependency
Upon all things;
So long as you can say
Guhēśvara, you must depend
On Liṅga, O Ghaṭṭivāḷaṇṇa!

ಇದಕ್ಕೆ ಘಟ್ಟಿವಾಳಯ್ಯಗಳ ಪ್ರತ್ಯುತ್ತರ:

idakke Ghaṭṭivāḷayyagaḷa pratyuttara :

Ghaṭṭivāḷayya's rejoinder thereto:

೨೭

ಇಷ್ಟ ಬಾಹ್ಯವಾಯಿತ್ತೆಂದು ಸಮಯ ಒಪ್ಪದಿದೆ ನೋಡಾ.
ಅಱಿವು ಬಾಹ್ಯವಾಗಿ ತ್ರಿವಿಧಕ್ಕೆ ಕಚ್ಚಾಡಲೇತಕ್ಕೆ ?
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲಾ ಎಂದೆ.

iṣṭa bāhyavāyittendu samaya oppadide nōḍā.
aṟivu bāhyavāgi trividhakke kaccāḍalētakke ?
Cikkayyapriyasiddhaliṅga illa illā ende.

Look, Faith does not approve
When Iṣṭa is taken away;
Why should I let go Consciousness
And quarrel over the triple thing?
Cikkayyapriya Siddhaliṅga,
I say, is not for such!

೨೮

ಮತ್ತಂ,
ಸ್ಥಾವರವಾಗಿ ಭೂಮಿಯಲ್ಲಿ ಪೂಜಿಸಿಕೊಂಬುದು ಶೈವಲಿಂಗ.
ಚರವಾಗಿ ಭೂಮಿಯಲ್ಲಿ ಪೂಜಿಸಿಕೊಂಬುದಂ ಇಷ್ಟಲಿಂಗ.
ಅಱಿವಿನ ಮನದ ಕೊನೆಯಲ್ಲಿ
ನಿತ್ಯನಿವಾಸವಾಗಿ ಪೂಜಿಸಿಕೊಂಬುದು ವೀರಶೈವಲಿಂಗ.

ಇಂತೀ ಲಿಂಗತ್ರಯದ ಆದಿಯಾಧಾರವನಱಿಯದೆ
ಹೋದರಲ್ಲಾ ಹೊಲಬುದಪ್ಪಿ !
ಇನ್ನಾರಿಗೆ ಹೇಳುವೆ ?
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲಾ ಎಂದೆ.

mattaṁ,

sthāvaravāgi bhūmiyalli pūjisikoṁbudu śaivaliṅga.
caravāgi bhūmiyalli pūjisikoṁbudu iṣṭaliṅga.
aṟivina manada koneyalli
nityanivāsavāgi pūjisikoṁbudu vīraśaivaliṅga.
intī liṅgatrayada ādiyādhāravanaṟiyade
hōdarallā holabudappi!
innārige hēḷuve?
Cikkayyapriyasiddhaliṅga illa illā ende.

Again:

That which gets worship on this earth
In Static form, is Śaivaliṅga;
That which gets worship on this earth
In the Dynamic form, is Iṣṭa-Liṅga;
That which, abiding eternally
Upon the point of Consciousness,
Gets worship, is Vīraśaivaliṅga.
In ignorance of
The source and substance of these three
Aspects of Liṅga, alas, they went astray!
Whom else shall I tell this?
Cikkayyapriya Siddhaliṅga,
I say, is not in such!

ಮತ್ತಂ ಘಟ್ಟಿವಾಳಯ್ಯಗಳು ಪ್ರಭುದೇವರೊಡನೆ ನಿಜಜಂಗಮಸ್ಥಲವಪೂರ್ವವೆಂದು ನುಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

mattaṁ Ghaṭṭivāḷayyagaḷu Prabhudēvaroḍane nijajaṅgamasthalava-pūrvavendu nuḍida prastāvada vacana :

Again, the vacana which tells what Ghaṭṭivāḷayya said to Prabhudēva about the real Jaṅgamasthala being without precedent:

೨೯

ವೇಷವೆಂಬ ರುದ್ರನ ಪಾಶವ ಹೊತ್ತು,
ಈಷಣತ್ರಯಕ್ಕೆ ತಿರುಗಾಡುವ ವೇಷಧಾರಿಗಳಿಗುಂಟೆ
ಮಹಾಜ್ಞಾನದ ಸಂಪತ್ತಿನ ಸಂಬಂಧ ?
ಸ್ವಾದು ಉದಕದಲ್ಲಿ ಉಂಟೆ ಕ್ಷಾರದ ವಾರಿ ?
ಸಮಯದಲುಂಟೆ ನಿಜಶರಣರ ನೆಲೆ ?
ಎನಗಾ ಭ್ರಮೆಯಿಲ್ಲ.
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲಾ ಎಂದೆ.

vēṣavemba rudrana pāśava hottu,
īṣaṇatrayakke tirugāḍuva vēṣadhārigaḷigunṭe
mahājñānada saṁpattina saṁbandha ?
svādu udakadalli unṭe kṣārada vāri ?
samayadalunṭe nijaśaraṇara nele ?
enagā bhrameyilla.
Cikkayyapriyasiddhaliṅga illa illā ende.

The hypocrites who roam in search
Of the triple desire,
Wearing the so-called garb which is
But Rudra's noose, what have they to do
With the great Wisdom's treasury?
Is there salt water in the fresh?
And in the Community, is there
The essence of true Śaraṇas?
I am from such delusion free...
Cikkayyapriya Siddhaliṅga,
I say, is not in such!

೩೦

ಮತ್ತಂ,
ಆಸೆಗಾಗಿ ವೇಷವ ಹೊತ್ತು ತಿರುಗುವ ವೇಷದ ಗಂಡ.
ಈಷಣತ್ರಯಕ್ಕಾಗಿ ಈಶನ ಪೂಜಿಸುವ ದಾಸರ ಗಂಡ.
ಇಷ್ಟನಱಿತು ತನುವಿಗೆ ಆಸೆಯ ಮಾಡುವ ಭಾಷೆವಂತರ ಗಂಡ.
ನಾನಂಜುವೆ ತ್ರಿವಿಧದ ಹಂಗಳಿದವರಿಗೆ.
ನಾನವರಿಗಿಳಿದ ಬಂಟ.
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲವೆಂದೆನು.

mattaṁ,
āsegāgi vēṣava hottu tiruguva vēṣada gaṇḍa.
īṣaṇatrayakkāgi īśana pūjisuva dāsara gaṇḍa.
īṣṭanaṟitu tanuvige āseya māḍuva bhāṣevantara gaṇḍa.
nānañjuve trividhada haṅgaḷidavarige.
nānavarigiḷida baṇṭa.
Cikkayyapriyasiddhaliṅga illa illavendenu.

Again:

I am the lord of hypocrites
Who roam about wearing the garb
For covetise;
I am the lord of slaves
Who roam about adoring the Lord
For the three desires;
I am the lord of those
Who once gave pledges and follow greed
For body's sake, having once known
All this....I hold in awe
Those who have destroyed their need
Of the triple thing:
I am their humble slave...
Cikkayyapriya Siddhaliṅga,
I say, is not in them!

೩೧

ಮತ್ತಂ,
ಸಬಳದ ತುದಿಯಲ್ಲಿ ಬಿರಿದ ಕಟ್ಟಿದ ಮತ್ತೆ,
ಅದಱ ತಲೆವಿಡಿಯತೊಡಗಿದರೆ ನಾನಲ್ಲ,
ಸಬಳಕ್ಕೆ ಬಿರಿದೆಂಬವನಂತೆ,
ಹಾಂಗೆಂದ ಮತ್ತೆ ತೊಡಗುವನೆಗ್ಗ.
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲವೆಂದೆನು.

mattaṁ,
sabaḷada tudiyalli birida kaṭṭida matte,
adaṟa taleviḍiyatoḍagidare nānalla,
sabaḷakke biridembavanante,
hāṅgenda matte toḍaguvanegga.
Cikkayyapriyasiddhaliṅga illa illavendenu.

Again:

When you have tied
A badge of honour to your pike,
Should any touch its head,
And you say, Not for me,
The badge is only for the pike!
He is a fool who, hearing it,
Would still insist on it.
Cikkayyapriya Siddhaliṅga,
I say, is not in such!

೩೨

ಮತ್ತಂ,
ಮೂಱ ಬಿಟ್ಟವಂಗಲ್ಲದೆ ಸತ್ಯ ಸಾಗಿಸಬಾರದು.
ಆಱ ಬಿಟ್ಟವಂಗಲ್ಲದೆ ಆಧರಿಸಬಾರದು.
ಎಂಟ ಬಿಟ್ಟವಂಗಲ್ಲದೆ ಸಾಕಾರದ ಕಂಟಕವನಱಿಯಬಾರದು.
ರಣದಲ್ಲಿ ಓಡಿ ಮನೆಯಲ್ಲಿ ಬಂಟನಾಡುವನಂತೆ!
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲವೆಂದೆನು

mattaṁ,
ṁūṟa biṭṭavaṅgallade satya sāgisabāradu.
āṟa biṭṭavaṅgallade ādharisabāradu.
eṇṭa biṭṭavaṅgallade sākārada kaṇṭakavanaṟiyabāradu.
raṇadalli ōḍi maneyalli baṇṭanāḍuvanante!
Cikkayyapriyasiddhaliṅga illa illavendenu.

Again:

Truth can be practised but
By him who has left off the three.
There is no anchorage
But for the man who has left off the six.
He alone sees the impediment of form
Who has left off the eight:
Like one who flees the battlefield
And brags of valour safe at home!
Cikkayyapriya Siddhaliṅga,
I say, is not in such!

ಈ ಹೀಗೆಂದು ಘಟ್ಟಿವಾಳಯ್ಯಗಳು ಅಲ್ಲಿಂದ ಪೋಗಿ, ಒಂದು ಪಿರಿದಪ್ಪ ಗುಂಡ ತಂದು, ಬಸವರಾಜದೇವರ ಮಠದ ಬಾಗಿಲಲ್ಲಿ ನಿಲಿಸಿ, ಹೊಡಕೆಯ ಕಣ್ಣಿಯಿಂದ ತಮ್ಮ ಕೊರಳಿಗೆ ಧರಿಸಿಕೊಂಡು, ಆ ಜಂಗಮದೇವರುಗಳ ಮರಳಿ ವಿಡಂಬಿಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Ghaṭṭivāḷayyagaḷu allinda pōgi, ondu piridappa guṇḍa tandu, Basavarājadēvara maṭhada bāgilalli nilisi, hoḍakeya kaṇṇi-yinda tamma koraḷige dharisikoṇḍu, ā jaṅgamadēvarugaḷa maraḷi viḍaṁbisuva prastāvada vacana :

The vacana which tells how Ghaṭṭivāḷayya, saying this, went aside and, bringing a big round stone, set it up at the door of Lord Basavarāja's math and, putting it round his neck with the help of a rope made of elephant-grass, again mocked at those 'holy' Jaṅgamas:

೩೩

ಅಂಡಜ ಮುಗ್ಧೆಯ ಮಕ್ಕಳಿರಾ,
ಕೆಂಡದ ಮಳೆ ಕಱೆವಲ್ಲಿ ನಿಮ್ಮ ಹೆಂಡಿರು,
ಹಳುಹೊಕ್ಕು ಹೋದಿರಲ್ಲಾ!
ಜಂಗಮವೆಂಬುದಕ್ಕೆ ನಾಚಿರಿ.
ನಿಮ್ಮ ಕಂಗಳ ಹೆಂಡಿರ ತಿಂಬಳೆಂಬುದನಱಿಯಿರಿ.
ಅವಳು ಒಮ್ಮೆ ತಿಂಬಳು, ಒಮ್ಮೆ ಕರುಣಿಸಿ ಬಿಡುವಳು.
ಅವಳು ತಿಂದು ತಿಂದು ಉಗುಳುವ ಬಾಯೊಳಗಣದೆಲ್ಲಾ ಜಂಗಮವೆ ?
ಲೋಕವೆಲ್ಲಾ ಅವಳು.
ಅವಳು ವಿರಹಿತವಾದ ಜಂಗಮವಾರೈ ಬಸವಣ್ಣಾ !
ಅವಳು ವಿರಹಿತವಾದ ಭಕ್ತರಾರೈ ಬಸವಣ್ಣಾ ?
ಅವಳ ಮಕ್ಕಳು ನಿನ್ನ ಕೈಯಲ್ಲಿ ಆರಾಧಿಸಿಕೊಂಬ
ಜಂಗಮ ಕಾಣಯ್ಯಾ ಬಸವಣ್ಣಾ!
ಅವಳು ವಿರಹಿತವಾದ
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗನಲ್ಲದಿಲ್ಲ ನಿಲ್ಲು, ಮಾಣು.

aṇḍaja mugdeya makkaḷirā,
keṇḍada maḷe kaṟevalli nimma heṇḍiru,
haḷuhokku hōdirallā!
jaṅgamaveṁbudakke nāciri.

nimma kaṅgaḷa heṇḍira tiṁbaḷeṁbudanaṟiyiri.
avaḷu omme tiṁbaḷu, omme karuṇisi biḍuvaḷu.
avaḷu tindu tindu uguḷuva bāyoḷagaṇadellā jaṅgamave ?
lōkavellā avaḷu.
avaḷu virahitavāda jaṅgamavārai Basavaṇṇā !
avaḷu virahitavāda bhaktarārai Basavaṇṇā ?
avaḷa makkaḷu ninna kaiyalli ārādhisikoṁba
jaṅgama kāṇayyā Basavaṇṇā !
avaḷu virahitavāda
Cikkayyapriyasiddhaliṅganalladilla nillu, māṇu.

O sons of a dumb wife born of an egg,
While there pours down a rain of fire,
You, cuckolds, have vanished in the woods!
Do be ashamed to be called Jaṅgamas!
Know that a woman eats your eyes:
One time she eats,
Another, out of pity, she will spare.
What, munching and munching, she pukes,
Is it all Jaṅgama?
The whole world is she!
Who is the Jaṅgama
That is without her, Basavaṇṇa?
Who is the Bhakta
That is without her, Basavaṇṇa?
Mark you, Basavaṇṇa:
The Jaṅgamas, worshipped at your hands,
Are all her brood!
Cikkayyapriya Siddhaliṅga
Is without her, He alone!...
Stand fast! Leave off!

ಈ ಹೀಗೆಂದು ಘಟ್ಟಿವಾಳಯ್ಯಗಳು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಸಮಯದ ವಾಕ್ಯ:

ī hīgendu Ghaṭṭivāḷayyagaḷu nirūpisalu adakke samayada vākya:

When Ghaṭṭivāḷayya said this, the pronouncement on behalf of the Faith:

೩೪

ಫಳವ ಸಲಿಸುವನ್ನಬರ ಬಿತ್ತು ಸಿಪ್ಪೆ ಉಭಯವೂ ಇರಬೇಕು.
ಸಾರವ ಸವಿದಲ್ಲಿ ಸಮಯ ಉಳಿಯಿತ್ತು.
ಹಾಗಱಿಯಬೇಕು ಘಟ್ಟಿವಾಳಣ್ಣಾ.

phaḷava salisuvannabara bittu sippe ubhayavū irabēku.
sārava savidalli samaya uḷiyittu.
hāgaṟiyabēku Ghaṭṭivāḷaṇṇā.

Until you use a fruit,
There must be peel and seed;
But once you taste the juice,
Lapses the Community!
This you should know,
O Ghaṭṭivāḷaṇṇa!

ಇದಕ್ಕೆ ಘಟ್ಟಿವಾಳಯ್ಯಗಳು ನೀವೆಲ್ಲರೂ ಘನಲಿಂಗದ ನಿಜವನಱಿಯಿರಿ ಎಂದು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

idakke Ghaṭṭivāḷayyagaḷu nīvellarū ghanaliṅgada nijavanaṟiyiri endu nirūpisida prastāvada vacana :

The vacana which tells how Ghaṭṭivāḷayya remarked, 'You do not, none of you, realise the truth of the Great Liṅga':

೩೫

ಇಷ್ಟಲಿಂಗವ ತೆಕ್ಕೊಂಡಲ್ಲಿ ದೃಷ್ಟವಾಯಿತ್ತೆ ನಿಮಗೆ?
ಬಂಧಿಕಾ [ಕ?] ನ ಬಂಧನವ ಮಾಡುವುದು
ಲಿಂಗದೇಹಿಗಳಿಗುಂಟೆ ಅಯ್ಯಾ?
ಜಗದಲ್ಲಿ ಉಂಡುಂಡು ಕೊಂಡಾಡುವರಿಗೆ
ಘನಲಿಂಗದ ಸುದ್ದಿ ಏಕೆ?
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲಾ ಎಂದೆ.

iṣṭaliṅgava tekkoṇḍalli dṛṣṭavāyitte nimage?
bandhikā (ka?) na bandhanava māḍuvudu
liṅgadēhigaḷiguṇṭe ayyā?
jagadalli uṇḍuṇḍu koṇḍāḍuvarige
ghanaliṅgada suddi ēke?
Cikkayyapriyasiddhaliṅga illa illā ende.

When you snatched my Iṣṭa-Liṅga,
Did what you did become
Apparent to you?
Is it, good Sirs, for men
Whose body Liṅga has transformed,
To bind the binder?
For those who eat and eat
And flatter in the world
What business with the Absolute?
Cikkayyapriya Siddhaliṅga,
I say, is not in such!

೩೬

ಮತ್ತಂ,
ಕೈಯ ಲಿಂಗ ಕೈಯಲ್ಲಿ.
ಮೈಯ ಲಿಂಗ ಮೈಯಲ್ಲಿ.
ತಲೆಯ ಲಿಂಗ ತಲೆಯಲ್ಲಿ.
ಮತ್ತೆ ಹೊಲಬನಱಸಲೇತಕ್ಕೆ ?
ಹೊಲಬುದಪ್ಪಿ ಬಿದ್ದಿರಿ ಮೂಱಱ ಬಲೆಯಲ್ಲಿ.
ಬಲುಹೇತಕ್ಕೆ ? ಸಾಕು.
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲಾ ಎಂದೆ.

mattaṁ,
kaiya liṅga kayalli.
maiya liṅga maiyalli.
taleya liṅga taleyalli.
matte holabanaṟasalētakke?
holabudappi biddiri mūṟaṟa baleyalli.
baluhētakke? sāku.
Cikkayyapriyasiddhaliṅga illa illā ende.

Again:

The Liṅga of the hand is in the hand;
The Liṅga of the body is in the body;
The Liṅga of the head is in the head;
Why, then, inquire its what and why?
You missed your way and fell
Into the meshes of the three...
Why then, this violence?
Enough!
Cikkayyapriya Siddhaliṅga,
I say, is not in such!

೩೭

ಮತ್ತಂ,
ಅರ್ತಿಗೆ ಕಟ್ಟಿದ ಲಿಂಗ ಕೈಯೊಳಗಾಯಿತ್ತು.
ನಿಶ್ಚಯದ ಲಿಂಗ ಆರ ಗೊತ್ತಿಗೆ ಸಿಕ್ಕದು,
ಆ ಘನಲಿಂಗವುಳ್ಳನ್ನಕ್ಕ ನಾ ಜಂಗಮ, ನೀವು ಜಂಗುಳಿಗಳು.
ಎನಗಾ ಭೀತಿ ಇಲ್ಲ.
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲಾ ಎಂದೆ.

mattaṁ,
artige kaṭṭida liṅga kaiyoḷagāyittu.
niścayada liṅga āra gottige sikkadu.
ā ganaliṅgavuḷḷannakka nā jaṅgaṁa, nīvu jaṅguḷigaḷu.
enagā bhīti illa.
Cikkayyapriyasiddhaliṅga illa illā ende.

Again:

The Liṅga tied for some end
A hand may hold;
The Liṅga of certitude
Escapes the grasp of all.
So long as the Great Liṅga is,
I am a Jaṅgama, you but a herd.
I have no fear at all...
Cikkayyapriya Siddhaliṅga,
I say, is not in such!

೩೮

ಮತ್ತಂ,

ಅಂಗವ ಬಂಧಿಸಿದಲ್ಲಿ ನಾ ನೊಂದುದಿಲ್ಲ.
ಅದು ಮಲದೇಹ, ಮಾಯೆಯ ಸೊಮ್ಮು.
ಲಿಂಗವ ತೆಗೆದೆನೆಂದಡೆ, ಅದು ಜಗದ ಕುಱುಹು; ನನ್ನದಲ್ಲ.
ಆ ಗುಣ ನಿಮ್ಮ ಸಂದೇಹಕ್ಕೊಳಗಾಯಿತ್ತು.
ಎನಗೆ ಉಭಯದ ಹಂಗಿಲ್ಲ.
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲಾ ಎಂದೆ.

mattaṁ,
aṅgava bandhisidalli nā nondudilla.
adu maladēha, māyeya sommu.
liṅgava tegedenendaḍe, adu jagada kuṟuhu; nannadalla.
ā guṇa nimma sandēhakkoḷagāyittu.
enage ubhayada haṅgilla.
Cikkayyapriyasiddhaliṅga illa illā ende.

Again:
When you tie up my body,
I do not suffer pain: it is
A sullied body, Māyā's property!
You think you snatched my Liṅga; but
It is a symbol for the world:
It is not mine!
That act reflects your doubt.
As for me, neither do I need . . .
Cikkayyapriya Siddhaliṅga,
I say, is not in such!

೩೯

ಮತ್ತಂ,

ಎನಗೆ ಹಳ್ಳದ ಹೊಡಕೆಯೆ ಶಿವದಾರವಾಗಿ,
ಬೆಟ್ಟದ ಗುಂಡೆ ಲಿಂಗವಾಗಿ,
ಕಾಡ ಸೊಪ್ಪು ಹಾಕಿದ ಮಡಕೆಯ ಉದಕವೆ
ಮಜ್ಜನವಾಗಿ ಪೂಜಿಸುತ್ತಿದ್ದೆ.
ಬಸವನ ಮನೆಗೆ ಹೋಹ ವ್ರತಗೇಡಿಗಳ ನೋಡಿ
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲಾ ಎನುತಿರ್ದೆ.

mattaṁ,

enage haḷḷada hoḍakeya śivadāravāgi,
beṭṭada guṇḍe liṅgavāgi,
kāḍa soppu hākida maḍakeya udakave
majjanavāgi pūjisuttide.
Basavana manege hōha vratagēḍigaḷa nōḍi
Cikkayyapriyasiddhaliṅga illa illā enutirde.

Again:

I have been worshipping,
With elephant-grass out of the stream
Become my holy thread;
With a mountain stone
Become my Liṅga;
With water in a pot
Crammed with wild leaves
Become the holy bath.
Seeing the breakers of their vows
Who visit Basavaṇṇa's house,
I say and say
Cikkayyapriya Siddhaliṅga
Is not in such!

ಈ ಹೀಗೆಂದು ಘಟ್ಟಿವಾಳಯ್ಯಗಳು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಸಮಯದ ವಾಕ್ಯ:

ī hīgendu Ghaṭṭivāḷayyagaḷu nirūpisalu, adakke samayada vākya:

When Ghaṭṭivāḷayya spoke thus, the pronouncement thereon on behalf of the Faith:

೪೦

ಬಲ್ಲ ವಿರಕ್ತಂಗೆ ಗೆಲ್ಲಸೋಲದ ಹೋರಾಟ ಉಂಟೆ ?
ಒಳ್ಳಿತ್ತು ಹೊಲ್ಲವೆಂಬುದು ಭ್ರಾಂತರ ಮಾತು.
ಸಮಯಕ್ಕೆ ನೀ ಹಂಗು.

balla viraktaṅge gellasōlada hōrāṭa uṇṭe?
oḷḷittu hollaveṁbudu bhrāntara mātu.
samayakke nī haṅgu.

Does an accomplished ascetic know
Of difference between
Defeat and victory?
Evil and good are words
Fit for Illusion's slaves.
You are at the mercy of
The Community still.

ಇದಕ್ಕೆ ಘಟ್ಟಿವಾಳಯ್ಯಗಳ ಪ್ರತ್ಯುತ್ತರ:

idakke Ghaṭṭivāḷayyagaḷa pratyuttara:

Ghaṭṭivāḷayya's rejoinder thereto:

೪೧

ಮುನ್ನವೆ ಆಚಾರಕ್ಕೆ ಹೊಱಗು,
ನಾನನಾಚಾರಿಯಾದ ಕಾರಣ.
ನಿಮ್ಮಂತಹವನಲ್ಲ. ಸಮಯಕ್ಕೆ ಹೊಱಗು, ಜಗದೊಳಗು.
ಎನ್ನಱಿಕೆ ಎನಗೆ, ನಿಮ್ಮ ಸಮಯ ನಿಮಗೆ.
ಓಗರವನಿಕ್ಕುವಾತನ ಮನೆಯ ಬಾಗಿಲು ಮುಚ್ಚಿಹಿತು ಹೋಗಿರಣ್ಣಾ.
ಅನಾಚಾರಿಯ ಮುಖವ ಸದಾಚಾರಿಗಳು ನೋಡಿ ಕೆಡಬೇಡ.
ಕೀಳ ಕೆಣಕಲಿಲ್ಲ. ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲಾ ಎಂದೆ.

munnave ācārakke hoṟagu,
nānanācāriyāda kāraṇa.
nimmantahavanalla. samayakka hoṟagu, jagadoḷagu.
ennaṟike enage, nimma samaya nimage.
ōgaravanikkuvātana maneya bāgilu muccihitu hōgiraṇṇā.
anācāriya mukhava sadācārigāḷu nōḍi keḍabēḍa.
kīḷa keṇakalilla. Cikkayyapriyasiddhaliṅga illa illā ende.

Because I'm not a practicant,
I am already an outcast from the Faith;
I am not such as you.
An outcast from the Faith, I am
Still in the world.
I have my knowledge, you your faith.

The door of the house of him
Who doles you food
Is closed: please go away!
O holy ones,
Court not perdition with the sight
Of an unholy soul!
Do not provoke the lowly man.
Cikkayyapriya Siddhaliṅga,
I say, is not in such!

ಇದಕ್ಕೆ ಸಮಯದ ವಾಕ್ಯ:

idakke samayada vākya :

Thereon the pronouncement on behalf of the Faith:

೪೨

ಕೇಳಿದಡೆ ದೋಷ ಉಂಟೆ? ಮಾತನಾಡಿದಡೆ ಶಾಪ ಉಂಟೆ?
ನಿನ್ನಯ ಅರಿವು ಮಹತ್ತು ಪದಕೆ ಇದಿರುಂಟೆ?
ನಿನ್ನ ಅರಿವಿನ ಭೇದದ ದುರಾಳಿತನವಾವುದು ಹೇಳಣ್ಣಾ.

kēḷidaḍe dōṣa uṇṭe? mātanāḍidaḍe śāpa uṇṭe?
ninnaya aṟivu mahattu padake idiruṇṭe?
ninna aṟivina bhēdada durāḷitanavāvudu hēḷaṇṇā,

Is there offence in questioning?
A curse, in uttering words?
Can ever be a rival to
Your wisdom, greatness and your rank?
Tell us, pray,
What's rotten at the heart
Of your consciousness!

ಇದಕ್ಕೆ ಘಟ್ಟಿವಾಳಯ್ಯಗಳ ಪ್ರತ್ಯುತ್ತರ:

idakke Ghaṭṭivāḷayyagaḷa pratyuttara :

Ghaṭṭivāḷayya's rejoinder thereto:

೪೩

ಇಱಿವ ಕೈದಿಂಗೆ ದಯ ಧರ್ಮದ ಮೊನೆಯುಂಟೆ ?
ಕಾಳೋರಗನ ದಾಡೆಯಲ್ಲಿ ಅಮೃತದ ಸುಧೆಯುಂಟೆ ?
ಕೂಟವ ಕೂಡಿ ಸಮಯ ನೊಂದಲ್ಲಿ ಅಜಾತನ ಬಲ್ಲರೆ ?
ಎನಗೆ ನಿಮ್ಮೊಳಗಿನ್ನೇತಱ ಮಾತು, ವೇಷಧಾರಿಗಳಲ್ಲಿ ?
ನಿಮ್ಮ ಕೂಟಕ್ಕೆ ಹೊಱಗು.
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲಾ ಎಂದೆ.

iṟiva kaidiṅge daya dharmada moneyuṇṭe ?
kāḷōragana dāḍeyalli amṛtada sudheyuṇṭe ?
kūṭava kūḍi samaya nondalli ajātana ballare ?
enage nimmoḷaginnētaṟa mātu, vēṣadhārigaḷalli ?
nimma kūṭakke hoṟagu.
Cikkayyapriyasiddhaliṅga illa illā ende.

Can a sharp weapon have a point
Of mercy and gentleness?
Can a black serpent have
Ambrosial liquor in its fang?
If the Community,
Assembled so together, is
So sensitive to offence,
How could it know
The Unborn One?
What talk between myself and you—
You hypocrites?
I am outside your ring...
Cikkayyapriya Siddhaliṅga,
I say, is not in such!

ಇದಕ್ಕೆ ಸಮಯದ ವಾಕ್ಯ:

idakke samayada vākya :

The pronouncement on behalf of the Faith thereon:

೪೪

ಅಂಬು ತಾಗಿಹೆನೆಂದಡೆ, ಧನುವಿನ ಸಂಗದಿಂದಲ್ಲದೆ ತಾಗದು.
ಹಣ್ಣು ಸವಿ ಎಂದಡೆ,
ವೃಕ್ಷದ ಶಾಖೆಯ ಸಂಗದಿಂದಲ್ಲದೆ ಬೆಳೆಯದು.
ಲಿಂಗವನಱಿತೆನೆಂದು ಶರಣರ ಸಂಗವ ಬಿಟ್ಟಡೆ,
ಅದು ಎದೆಯಲ್ಲಿ ನಿಂದ ನಂಜು ಕಾಣಾ,
ಭಂಗಿತನಾದವನೆ!

aṁbu tāgihenendaḍe, dhanuvina saṅgadindallade tāgadu.
haṇṇu savi endaḍe,
vṛkṣada śākheya saṅgadindallade beḷeyadu.
liṅgavanaṟitenendu śaraṇara saṅgava biṭṭaḍe,
adu edeyalli ninda nañju kāṇā,
bhaṅgitanādavane!

If an arrow is to hit,
It cannot do so
Without assistance of the bow.
If a fruit is to be sweet,
It has to grow
Joined to the branch of a tree.
If you should leave the fellowship
Of śaraṇas, because you've realised
The Liṅga, look! it's poison in your heart,
O humbled one!

ಇದಕ್ಕೆ ಘಟ್ಟಿವಾಳಯ್ಯಗಳ ನಿರೂಪ:

idakke Ghaṭṭivāḷayyagaḷa nirūpa:

Ghaṭṭivāḷayya's remarks thereon:

೪೫

ರೋಗಿಗೆ ಹಾಲು ಸಿಹಿಯಪ್ಪುದೆ?
ಗೂಗೆಗೆ ರವಿ ಲೇಸಪ್ಪುದೆ?
ಚೋರಂಗೆ ಬೆಳಗು ಗುಣವಪ್ಪುದೆ?

ಭವಸಾಗರದ ಸಮಯದಲ್ಲಿದ್ದವಂಗೆ
ನಿರ್ಭಾವನ ಭಾವವನೆತ್ತ ಬಲ್ಲರು ?
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲಾ ಎಂದೆ.

rōgige hālu sihiyappude ?
gūgege ravi lēsappude ?
cōraṅge beḷagu guṇavappude ?
bhavasāgarada samayadalliddavaṅge
nirbhāvana bhāvavanetta ballaru ?
Cikkayyapriyasiddhaliṅga ill illā ende.

Would milk taste sweet to the sick?
Or sun be welcome to the owl?
Or light be suitable to the thief?
How can he know
The will of the will-less one,
Who's drowned in the ocean of Birth?
Cikkayyapriya Siddhaliṅga,
I say, is not in such!

ಇದಕ್ಕೆ ಸಮಯದ ವಾಕ್ಯ:

idakke samayada vākya :

The pronouncement on behalf of the Faith thereon:

೪೬

ಎಲೆಯಿಲ್ಲದ ವೃಕ್ಷ ಉಲಿಯಬಲ್ಲುದೆ ?
ಜಲವಿಲ್ಲದ ತಟಾಕ ತೆರೆಗೊಡಲುಂಟೆ ?
ಶಬ್ದ ಮುಗ್ಧವಾದವಂಗೆ ಸಮಯವ ಸಂಪಾದಿಸುವನ್ನಬರ,
ಭ್ರಾಂತಮರ್ಕಟವ ವೃಶ್ಚಿಕ ಹೊಯಿದಂತೆ
ಮಱೆದಾಡಬೇಡಾ, ಭ್ರಾಂತಯೋಗಿ !

eleyillada vṛkṣa uliyaballude ?
jalavillada taṭāka teregoḍaluṇṭe ?
śabda mugdhavādavaṅge samayava saṁpādisuvannabara,
bhrāntamarkaṭava vṛścika hoyidante
maṛedāḍabēḍā, bhrāntayōgi !

Can a tree rustle without leaves?
Can a tank ripple without water?
For one whose words are hushed,
While still you put
The Fellowship to the test,
It's like a crazy monkey
Stung by a scorpion...
Do not talk heedlessly,
O mazed yōgi!

ಇದಕ್ಕೆ ಘಟ್ಟಿವಾಳಯ್ಯಗಳ ಪ್ರತ್ಯುತ್ತರ:

idakke Ghaṭṭivāḷayyagaḷa pratyuttara:

Ghaṭṭivāḷayya's rejoinder thereto:

೪೭

ಉತ್ತರಕ್ಕೆ ನುಡಿವನ್ನಬರ,
ನಾನು ಚಿತ್ತದ ಕಲೆಯವನಲ್ಲ.
ಮಚ್ಚರಕ್ಕೆ ಹೋರುವನ್ನಬರ,
ಕರಣೇಂದ್ರಿಯದ ಹುತ್ತದ ಮೊತ್ತದವನಲ್ಲ.
ಮತ್ತೆ ಸಮಯದಲ್ಲಿ ಹೊತ್ತು ಹೋರಿಹೆನೆಂದಡೆ,
ಸಂಸಾರದ ಕತ್ತಲೆಯವನಲ್ಲ.
ಎನ್ನ ನಿಶ್ಚಯದ ಗುಂಡು ಎನ್ನ ಬಚ್ಚ ಬಯಲ ಬೆಳಗು.
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲಾ ಎಂದೆ.

uttarakke nuḍivannabara,
nānu cittada kaleyavanalla.
maccarakke hōruvannabara,
karaṇēndriyada huttada mottadavanalla.
matte samayadalli hottu hōrihenendaḍe,
saṁsārada kattaleyavanalla.
enna niścayada guṇḍu enna bacca bayala beḷagu.
Cikkayyapriyasiddhaliṅga illa illā ende.

If I am to speak for answer's sake,
I am not bright of brain.
If I am to fight from spite,

I am not an anthill of
The corporal senses.
If I am to fight, made one with the Fellowship,
I've not the darkness of this world.
The stone of my certitude
Is to me the Absolute Light:
Cikkayyapriya Siddhaliṅga,
I say, is not in such!

ಇಂತು ಘಟ್ಟಿವಾಳಯ್ಯಗಳು ಆ ಗುಂಡನೆ ತನಗೆ ಬಚ್ಚಬಯಲು ಪರಬ್ರಹ್ಮವೆನಲು, ಆದಡೆ ಆ ಲಿಂಗವು ನಿನ್ನ ಕೈಯೊಳಗೇಕೆ ಅಡಗದು? ಎಂದ ಸಮಯದ ವಾಕ್ಯ:

intu Ghaṭṭivāḷayyagaḷu ā guṇḍane tanage baccabayalu para-brahmavenalu, ādaḍe ā liṅgavu ninna kaiyoḷagēke aḍagadu? enda samayada vākya:

Thus, after Ghaṭṭivāḷayya had said that the stone was to him the Supreme Brahma, that is, the Absolute Void, the pronouncement on behalf of the Faith: "Why does not the Liṅga hide in your palm?"

೪೮

ಲಿಂಗವು ನಿನ್ನದಾದಡೆ ಅಂಗೈಯೊಳಗೇಕೆ ಅಡಗದು ?
ನೀ ಮಂಗಳಮಯನಾದಡೆ
ಸಂಸಾರದ ಅಂಗದ ಉಲುಹೇತಕ್ಕೆ ?
ಅದು ಲಿಂಗದ ಮೆಚ್ಚಲ್ಲ, ಭ್ರಾಂತಯೋಗಿ !

liṅgavu ninnadādaḍe aṅgaiyoḷagēke aḍagadu?
nī maṅgaḷamayanādaḍe
saṁsārada aṅgada uluhētakke?
adu liṅgada meccalla, bhrāntayōgi!

If the Liṅga is yours, why does it not
Hide in your palm?
If you are blest, wherefore this talk
Of this mundane body?
That's not what Liṅga likes,
O dazed yōgi!

ಈ ಹೀಗೆಂದು ಸಮಯ ನುಡಿದು ಆ ಲಿಂಗವ ಕೊಡಲು, ಅದಕ್ಕೆ ಘಟ್ಟಿವಾಳಯ್ಯಗಳು ಆ ಗುಂಡನು ತಮ್ಮ ಕರಸ್ಥಲದ ಲಿಂಗದಲ್ಲಿ ಅಡಗಿಸಿಕೊಂಡ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu samaya nuḍidu ā liṅgava koḍalu, adakke Ghaṭṭivāḷayyagaḷu ā guṇḍanu tamma karasthalada liṅgadalli aḍagisikoṇḍa prasthāvada vacana :

The vacana which tells how, when the pronouncement was thus made on behalf of the Fellowship and the Liṅga was returned to him, Ghaṭṭivāḷayya thereupon hid the stone in the Liṅga on the palm:

೪೯

ಲೀಲೆಗೆ ಹೊಱಿಗಾದ ಲಿಂಗವೇ, ಬಾರಯ್ಯಾ. ಎನ್ನಂಗದೊಳಗಾಗು.
ಶ್ರುತ ದೃಷ್ಟ ಅನುಮಾನದಲ್ಲಿ
ನೋಡುವವರಿಗೆಲ್ಲಕ್ಕೂ ಅತೀತವಾಗು.
ಆಗೆಂಬುದಕ್ಕೆ ಮುನ್ನವೆ
ಆ ಗುಂಡು ಕಾಯದ ಕರಸ್ಥಲದಲ್ಲಿ ನಿರ್ಭಾವವಾಗಿ,
ಕಾಯವಡಗಿ, ಭಾವವೆಂಬ ಭಾವ ಬಯಲಾಯಿತ್ತು,
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲಾ ಎಂಬುದಕ್ಕೆ ಮುನ್ನವೆ.

līlege hoṛagāda liṅgavē, bārayyā, ennaṅgadoḷagāgu.
śruta dṛṣṭa anumānadalli
nōḍuvavarigellakkū atītavāgu.
āgeṁbudakke munnave
ā guṇḍu kāyada karasthaladalli nirbhāvavāgi,
kāyavaḍagi, bhāvaveṁba bhāva bayalāyittu,
Cikkayyapriyasiddhaliṅga illa illā eṁbudakke munnave.

O Liṅga, withdrawn from Cosmic Sport,
Come Sir!
Be Thou within my body.
Be Thou beyond the ken of all
Who look for Thee
In what is seen, is heard or else inferred...
Before it was asked to do so,

Before I could say,
Cikkayyapriha Siddhaliṅga,
Is not, is not, in such,
The stone did merge with the palm,
And the Spirit called Will
Was turned to nought, its body hid.

ಇಂತು ಘಟ್ಟಿವಾಳಯ್ಯಗಳು ಆ ಗುಂಡನು ಪರಬ್ರಹ್ಮವೆಂದು ತಮ್ಮ ಕಾಯದ ಕರಸ್ಥಲದಲ್ಲಿ ಅಡಗಿಸಿಕೊಳ್ಳಲು, ಅದಂ ಕಂಡು ಪ್ರಭುದೇವರು ಕೊಂಡಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Ghaṭṭivāḷayyagaḷu ā guṇḍanu parabrahmavendu tamma kāyada karasthaladalli aḍagisikoḷḷalu, adaṁ kaṇḍu Prabhudēvaru koṇḍāḍida prastāvada vacana:

The vacana which tells how, when Ghaṭṭivāḷayya absorbed the stone into his body's palm as being the supreme Brahma, Prabhudēva, seeing it, praised him:

೫೦

ಅಂಗದ ಮೇಲಣ ಲಿಂಗವ ಹಿಂಗಿದಾತನ ಭವಿಯೆಂಬರು.
ಅಂಗದ ಮೇಲಣ ಲಿಂಗವಿಪ್ಪಾತನೆ ಭಕ್ತನೆಂಬರು,
ಅಂಗದೊಳಗೆ ಬೆರಸಿಪ್ಪ ಲಿಂಗದ ಹೊಲಬನಱಿಯದೆ.
ಲಿಂಗವಿಲ್ಲದೆ ಒಂದು ಕ್ಷಣ, ಒಂದಂಗ ಸುಳಿದುದುಂಟೆ ಜಗದೊಳಗೆ ?
ಅಂಗದೊಳಗಣ
ಲಿಂಗವನು ಹಿಂಗಿದವರಿಗೆ ಭವಮಾಲೆಯುಂಟು;
ಹಿಂಗದವರಿಗೆ ಭವಮಾಲೆಯಿಲ್ಲ ಗುಹೇಶ್ವರಾ.

aṅgada mēlaṇa liṅgava hiṅgidātana bhaviyeṁbaru.
aṅgada mēlaṇa liṅgavippātane bhaktaneṁbaru,
aṅgadoḷage berasippa liṅgada holabanaṟiyade.
liṅgavillade ondu kṣaṇa, ondaṅga suḷiduduṇṭe jagadoḷage ?
aṅgadoḷagaṇa
liṅgavanu hiṅgidavarige bhavamāleyuṇṭu ;
hiṅgadavarige bhavamāleyilla Guhēśvarā.

Not knowing the way of Liṅga lost in aṅga,
They call him worldling who
Has lost the Liṅga on his body,
And call him bhakta
Who has the Liṅga on.
Can it be that a body in the world
Moves even for a moment without It?
A string of births awaits
The man who's lost the Liṅga in his body;
But not the man who has it,
O Guhēsvara!

ಇದಕ್ಕೆ ಚೆನ್ನಬಸವರಾಜದೇವರು ಕೊಂಡಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

idakke Cennabasavarājadēvaru koṇḍāḍida prastāvada vacana:

The vacana which tells how Lord Cennabasavarāja expressed his praises:

೫೧

ಅಂಗದ ಮೇಲಣ ಲಿಂಗ ಹಿಂಗಿತ್ತೆಂದಾತ್ಮಘಾತಕವ ಮಾಡಬೇಕೆಂಬ
ಅಜ್ಞಾನಿಗಳು ಅಂಗವಾವುದು, ಲಿಂಗವಾವುದೆಂದವರೆತ್ತ ಬಲ್ಲರು?
ಅಂಗವೆ ಆತ್ಮ, ಲಿಂಗವೆ ಸಂವಿತ್ತು.
ಈ ಎರಡರ ಸಂಬಂಧ ಸಂಚ ತಿಳಿಯದೆ,
ಅಂಗ ಲಿಂಗ ಹಿಂಗಿತ್ತೆಂಬವರಿಗೆ ಪ್ರಾಣಲಿಂಗ ನಾಸ್ತಿ,
ಪ್ರಸಾದವೆಲ್ಲಿಯದೊ ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಾ?

aṅgada mēlaṇa liṅga hiṅgittendātmaghātakava māḍabēkemba
ajñānigaḷu aṅgavāvudu, liṅgavāvudendavaretta ballaru?
aṅgave ātma, liṅgave saṁvittu.
ī eraḍaṟa saṁbanda sañca tiḷiyade,
aṅga liṅga hiṅgitembavarige prāṇaliṅga nāsti,
prasādavelliyado Kūḍalacennasaṅgamadēvā?

How do the fools know
What aṅga is and what Liṅga,
Who say that he who left
The Liṅga on his body, must
Commit self-slaughter?

Aṅga is soul; Liṅga is knowledge:
Those who, in ignorance of
The secret of the association of these two,
Affirm that Aṅga has lost Liṅga,
Have lost their Prāṇaliṅga,
Where is the Prasāda, then,
O Kūḍala Cennasaṅga Lord?

ಮತ್ತಂ ಸ್ತೋತ್ರ:

mattaṁ stōtra:

Again, the praise:

೫೨

ಅಱಿವಱತು ಕುಱುಹು ನಷ್ಟವಾದ ಬಳಿಕ,
ಕುಱುಹಿನ ಬಣ್ಣ ಅಂಗದ ಮೇಲೇಕೋ ಘಟ್ಟಿವಾಳಂಗೆ?
ಅಱಿವನಾರು? ಅಱುಹಿಸಿಕೊಂಬವನಾರು?
ಬಱಿಯ ಬಯಲು ಕಾಣಾ.
ಕೂಡಲಚೆನ್ನಸಂಗಾ, ನಿಮ್ಮ ಶರಣ ಘಟ್ಟಿವಾಳನಲ್ಲದೆ
ನೆಱೆ ಅಱಿವವರಾರೊ?

aṟivaṟatu kuṟuhu naṣṭvāda baḷika,
kuṟuhina baṇṇa aṅgada mēlēkō Ghaṭṭivāḷaṅge?
aṟivanāru? aṟuhisikoṁbavanāru?
baṟiya bayalu kāṇā.
Kūḍalacennasaṅgā, nimma śaraṇa Ghaṭṭivāḷanallade
neṟe aṟivavarāro?

Awareness having shrunk
And the symbol having gone,
Wherefor this show of symbol
On Ghaṭṭivāḷayya's body?
Who is the knower and the known?
Void absolute indeed!
O Kūḍala Cennasaṅga Lord,
Who but Ghaṭṭivāḷayya, Thy śaraṇa,
Can know Thee thoroughly?

ಆ ಪ್ರಸ್ತಾವದೊಳು ಸಿದ್ಧರಾಮತಂದೆಗಳು ಸ್ತೋತ್ರಮಂ ಮಾಡಿದ ವಚನ:

ā prastāvadoḷu Siddharāmatandegaḷu stōtramaṁ māḍida vacana:

The vacana in which Father Siddharāma sang praises on this occasion:

೫೩

ಆದಿ ಮಧ್ಯಾಂತವ ಭೇದಿಸಿದ ಮಹಿಮನು. ನಾದಕ್ಕತೀತನು.
ಪರಬ್ರಹ್ಮದ ಭೇದಾದಿ ಭೇದದ ಪರತತ್ತ್ವಮೂಲವೆಯಾದ
ಆದಿಗುರು ಘಟ್ಟಿವಾಳ ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿನಾಥ.

ādimadhyāntava bhēdisida mahimanu. nādakkatītanu.
parabrahmada bhēdādi bhēdada paratattva mūlaveyāda
ādiguru Ghaṭṭivāḷa Kapilasiddhamallinātha.

The glorious one, he that has broken through
The beginning, middle and end;
He who's beyond Nāda;
The primal Guru, Root
Of the Supreme Principle
Of the various differences
In Parabrahma: that is
Ghaṭṭivāḷayya Kapilasiddhamallinātha.

ಇಂತು ಪ್ರಭುದೇವರು ಚೆನ್ನಬಸವರಾಜದೇವರು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಘಟ್ಟಿವಾಳಯ್ಯಗಳ ಸ್ತುತಿಸುತ್ತಿರಲು, ಆ ಘಟ್ಟಿವಾಳಯ್ಯಗಳು ಪ್ರಭುದೇವರ ಸ್ತೋತ್ರಮಂ ಮಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Prabhudēvaru Cennabasavarājadēvaru Siddharāmayyadēvaru Ghaṭṭivāḷayyagaḷa stutisuttiralu, ā Ghaṭṭivāḷayyagaḷu Prabhudēvara stōtramaṁ maḍida prastāvada vacana:

The vacana which tells how, when Prabhudēva, Lord Cennabasavarāja and Lord Siddharāmayya had sung Ghaṭṭivāḷayya's praises, the latter sang the praises of Prabhudēva:

೫೪

ನೀರೊಳಗೆ ಕಿಚ್ಚೆದ್ದು ನೆಳಲ ಸುಟ್ಟಿತ್ತು.
ನೆಳಲ ಸುಟ್ಟ ವಿಭೂತಿಯನ್ನಿಟ್ಟುಕೊಂಡರೆ,
ಭೂಮಿ ಸತ್ತಿತ್ತು; ಆಕಾಶ ಹೊತ್ತಿತ್ತು;
ದೇವನ ದೇವತ್ವ ಕೆಟ್ಟಿತ್ತು; ದೇವಿಯ ಒಕತನ ಮುರಿಯಿತ್ತು.
ಹೇಳಬಾರದ ಠಾವಿನಲ್ಲಿ
ಕಾಣಬಾರದ ಲಿಂಗ ಮೂರ್ತಿಗೊಂಡಡೆ,
ನೋಡಬಾರದ ಪೂಜೆಯಾಯಿತ್ತು.
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ ಪ್ರಭುದೇವರ ನಿಲವ ಕಂಡಂ
ಇಲ್ಲ ಇಲ್ಲಾ ಎನುತಿರ್ದೆನು.

nīroḷage kicceddu neḷala suṭṭittu.
neḷala suṭṭa vibhūtiyanniṭṭukoṇḍare,
bhūmi sattittu; ākāśa hottittu;
dēvana dēvatva keṭṭittu; dēviya okatana muṛiyittu.
hēḷabārada ṭhāvinalli
kāṇabārada liṅga mūrtigoṇḍaḍe,
nōḍabārada pūjeyāyittu.
Cikkayyapriyasiddhaliṅga Prabudēvara nilava kaṇḍu
illa illā enutirdenu.

The fire arising from the water burnt
The shadow; when the ash was applied
Of the burnt shadow, the earth died;
The sky was kindled;
The deity of the god was lost;
The goddess' home life was shattered.
When on an indescribable spot
A sightless Liṅga took a form,
A worship beyond sight took place.
At sight of Cikkayyapriya Siddhaliṅga–
Prabhudēva's majesty,
I say and say,
Cikkayyapriya Siddhaliṅga no longer is!

೫೫

ಮತ್ತಂ,

ಯೋಗದ ಹೊಲಬ ಸಾಧಿಸಬಾರದು.
ಯೋಗವೆಂಟರ ಹೊಲಬಲ್ಲ.
ಯೋಗ ಒಂಬತ್ತರ ನಿಲವಲ್ಲ.
ಯೋಗವಾರರ ಪರಿಯಲ್ಲ.
ಧರೆಯ ಮೇಲಣ ಅಗ್ನಿ
ಮುಗಿಲ ಮುಟ್ಟದೆ ಇಪ್ಪರೆ ಯೋಗ.
ಜ್ಞಾನದ ಕಂಗಳ ಬೆಳಗು ಶಶಿಯ ಮುಟ್ಟಿದವೆಂದರೆ,
ಘನ ಮನವನೊಳಕೊಂಡುದು ಯೋಗ.
ವನಿತೆಯರಱುವರನು ಪತಿಯೊಮ್ಮೆ ಕೂಡಿ
ತಳುವಳಿದಿರಬಲ್ಲಡೆ, ಅದು ಯೋಗ.
ಘನಮಹಿಮ ಪ್ರಭುವಿನ ಸಮರಸವ ಕಂಡು,
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲಾ ಎನುತಿರ್ದೆನು.

mattaṁ,

yōgada holaba sādhisabāradu.
yōgaveṇṭara holaballa.
yōga oṁbattara nilavalla.
yōgavāṟaṟa pariyalla
dhareya mēlaṇa agni
mugila muṭṭade ippare yōga.
jñānada kaṅgaḷa beḷagu śaśiya muṭṭidavendare,
ghana manavanoḷakoṇḍudu yōga.
vaniteyaraṟuvaranu patiyomme kūḍi
taḷuvaḷidiraballaḍe, adu yōga.
Ghanamahima Prabhuvina samarasava kaṇḍu,
Cikkayyapriyasiddhaliṅga illa illā enutirdenu.

Again:

The path of yōga is hard to find:
It's not the way of eight,
It's not the order of the nine,
Nor yet the mode of six.
If the fire upon the earth does not
Reach to the sky, that's yōga.

When the light of illumined eyes
Reaches the moon
In order that the Absolute
Absorb the mind,
That's yōga too . . .
When you have husbanded six wives at once
Without a tremor, that is yōga.
Seeing the consubstantial union of
The great and glorious Prabhudēva,
I say and say again
Cikkayyapriya Siddhaliṅga
Is not, is not!

ಇಂತು ಘಟ್ಟಿವಾಳಯ್ಯಗಳು ಪ್ರಭುದೇವರ ಸ್ತುತಿಸಿ, ಆ ಪ್ರಭುದೇವರು ತಾವು ಬಸವರಾಜದೇವರು ಚೆನ್ನಬಸವರಾಜದೇವರು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಮಹಾನುಭಾವ ಸಂಗೋಷ್ಠಿಯೊಳಿರುತಿರ್ದು, ಮತ್ತೊಂದಾನೊಂದು ದಿನದಲ್ಲಿ ಆ ಘಟ್ಟಿವಾಳಯ್ಯಗಳಿಗೆ ಲಿಂಗೈಕ್ಯ ಸಮನಿಸಿ ಆ ಕಲ್ಯಾಣ ಪಟ್ಟಣದ ಬೀದಿಯಲ್ಲಿ ಲಿಂಗೈಕ್ಯವಾಗಿರಲು, ಅಲ್ಲಿಗೆ ಬಸವರಾಜದೇವರು ಮುಖ್ಯವಾದ ಗಣಂಗಳು ಬಂದು ಇವರ ಭಾಷೆ ಬೀಸರವೋದುದಲಾ! ಎಂದು ನೊಂದು, ಸಮಾಧಿಕ್ರೀಯು ಮಾಡಬೇಕೆಂದು ಎಲ್ಲಾ ಗಣಂಗಳು ಸರ್ವಾಂಗವ ಮುಟ್ಟಿ ಎತ್ತಿಕೊಳ್ಳಲು, ಅವರ ಸರ್ವಾಂಗವು ಮುಟ್ಟದ ಮುನ್ನವೆ ಎಲ್ಲಾ ಶರಣರ ಹಸ್ತದಲ್ಲಿ ನಿರ್ವಯಲನೈದಲು, ಎಲ್ಲರು ಚೋದ್ಯಂಬಡುತ್ತಿರೆ, ಆ ಪ್ರಸ್ತಾವದಲ್ಲಿ ಬಸವರಾಜದೇವರು ಆ ಘಟ್ಟಿವಾಳಯ್ಯಗಳ ಸ್ತುತಿಸಿದ ವಚನ:

intu Ghaṭṭivāḷayyagaḷu Prabhudēvara stutisi, ā Prabhudēvaru tāvu Basavarājadēvaru Cennabasavarājadēvaru Siddharāmayyadēvaru mahānubhāva saṅgōṣṭhiyoḷirutirdu, mattondānondu dinadalli ā Ghaṭṭivāḷayyagaḷige liṅgaikya samanisi ā Kalyāṇa paṭṭaṇada bīdiyalli liṅgaikyavāgiralu, allige Basavarājadēvaru mukhyavāda gaṇaṅgaḷu bandu ivara bhāṣe bīsaravōdudalā! endu nondu, samādhikrīya māḍabēkendu ellā gaṇaṅgaḷu sarvāṅgava muṭṭi ettikoḷḷalu, avara sarvāṅgavu muṭṭada munnave ellā śaraṇara hastadalli nirvayalanaidalu, ellaru cōdyaṁbaḍuttire, ā prastāvadalli Basavarājadēvaru ā Ghaṭṭivāḷayyagaḷa stutisida vacana:

The vacana which tells how, when Ghaṭṭivāḷayya had praised Prabhudēva, and the latter, with Lord Basavarāja, Lord Cennabasavarāja and Lord Siddharāmayya, were indulging in mystic discourses, on another day the unitive state came to Ghaṭṭivāḷayya

and he attained the consubstantial union on a street in the city of Kalyāṇa; and how the śaraṇas, Lord Basavarāja chief among them, arriving there, grieved saying, "His word has gone in vain!"; and how, when all the śaraṇas touched his limbs and were lifting him in order to perform the funeral rites, even before they had touched all his limbs he vanished from the hands of all the śaraṇas; and, as they were all struck with wonder, Basavarāja praised Ghaṭṭivāḷayya on the occasion:

೫೬

ಸತ್ತು ಹುಟ್ಟುವನಲ್ಲ. ಸಂದೇಹಿ ಸೂತಕಿಯಲ್ಲ.
ಆಕಾರ ನಿರಾಕಾರನಲ್ಲ ನೋಡಯ್ಯಾ !
ಕಾಯವಂಚಕನಲ್ಲ. ಜೀವವಂಚಕನಲ್ಲ.
ನಿರಂತರ ಸಹಜ ನೋಡಯ್ಯಾ !
ಶಂಕೆಯಿಲ್ಲದ ಮಹಾಮಹಿಮನು.
ಕೂಡಲಸಂಗನ ಶರಣನುಪಮಾತೀತ ನೋಡಯ್ಯಾ !

sattu huṭṭuvanalla. sandēhi sūtakiyalla.
ākāra nirākāranalla nōḍayyā!
kāyavañcakanalla. jīvavañcakanalla.
nirantara sahaja nōḍayyā!
śaṅkeyillada mahāmahimanu.
Kūḍalasaṅgana śaraṇanupamātīta nōḍayyā!

He is beyond death or birth;
He is beyond doubt and stain:
Look you, he is not form,
Nor formless he!
He's not the body's fool,
He's not the dupe of life.
Look you, he enjoys
Eternal self-sufficiency!
He is the supreme glory, free
From doubt: look you, he is
Kūḍala Saṅga's śaraṇa
Beyond compare!

ಮತ್ತಂ ಪ್ರಭುದೇವರು ಆ ಘಟ್ಟಿವಾಳಯ್ಯಗಳ ಸ್ತುತಿಸಿದ ವಚನ:

mattaṁ Prabhudēvaru ā Ghaṭṭivāḷayyagaḷa stutisida vacana:

Again, the vacana in which Prabhudēva praised Ghaṭṭivāḷayya:

೫೭

ಅಶನಕ್ಕಂಜಿ ವೇಷವನೆ ಹೊತ್ತು
ದೇಶವ ತೊಳಲುವ ಹಿರಿಯರ ಗಂಡ.
ಕಾಲದ ಗಂಡ. ಕರ್ಮದ ಗಂಡ.
ಲಿಂಗವಿಡಿದು ಸಾವ ಹಿರಿಯರ ಗಂಡ.
ಗುಹೇಶ್ವರಾ,
ನಿಮ್ಮ ಶರಣ ಘಟ್ಟಿವಾಳ ಅಲ್ಲಮನಂತಿಂತೆಂಬವರ ಗಂಡ.

aśanakkañji vēṣāvane hottu
dēśava toḷaluva hiriyara gaṇḍa.
kālada gaṇḍa. karmada gaṇḍa.
liṅgaviḍidu sāva hiriyara gaṇḍa.
Guhēśvarā,
nimma śaraṇa Ghaṭṭivāḷa Allmanantintembavara gaṇḍa.

He is the lord of the superior ones
Who travail, travelling from place to place,
Anxious for food, wearing the garb.
He is the lord of Karma and of Death.
He is the lord of the superior ones
Who, holding the Liṅga, die no less.
O Guhēśvara, your śaraṇa
Ghaṭṭivāḷayya Allama is lord
Of those who talk
This way and that!

ಮತ್ತಂ ಆ ಪ್ರಸ್ತಾವದೊಳು ಹಾಡಿ ಹೊಗಳಿದ ಪದಂಗಳು:

mattaṁ ā prastāvadoḷu hāḍi hogaḷida padaṅgaḷu:

Again, the hymns praising him (Ghaṭṭivāḷayya) in song on the occasion:

ರಾಗ: ಬೌಳಿ

ದೇಹಗುಣಗಳಳಿದು ಲಿಂಗದೇಹಿಯಾದ ಶರಣನು
ಬಹಿರಂಗದ ಬಳಕೆ ಮಾಯಾಮೋಹವನ್ನು ಜಱಿದನು ಪಲ್ಲವಿ

ಭಾವ ಬ್ರಹ್ಮವಾದ ಯತಿಗಿನ್ನಾವ ವೇಷವೇತಕೋ
ದೇಹ ಲಿಂಗವಾದ ಬಳಿಕಿನ್ನಾವ ಪದಗಳೇತಕೋ ೧

ಮಲವ ತೊಳೆಯಲಱಿಯದಮಲಜಲವ ತೊಳೆವೆನೆಂಬೆಯೊ
ಒಳಗೆ ಹೊಱಿಗೆ ಲಿಂಗವಿರಲು ತೊಳಲಿ ಬಳಲಲೇತಕೋ ೨

ಮುತ್ತು ರತ್ನ ಸಿತಕೆ ಘೃತಕೆ ಮತ್ತೆ ಪೂರ್ವಕ್ರೀಗಳುಂಟೆ
ನಿತ್ಯಮುಕ್ತ ಶರಣಗುಂಟೆ ಮತ್ತೆ ಪೂರ್ವಚರಿತವು ೩

ಬ್ರಹ್ಮ ವಿಷ್ಣು ರುದ್ರಪದದ ಪೆರ್ಮೆಗಳಿಗೆ ಎಣಿಸದಾ
ನಿರ್ಮಳದ ಲಿಂಗದಲ್ಲಿ ಸಂಬಂಧಿಸಿದ ಶರಣನು ೪

ಅಪ್ರತಿಮನಗಮ್ಯದಲ್ಲಿ ನಿಷ್ಪತಿಯನ್ನೆಯ್ದಿದಾ
ಅಪ್ರಮಾಣ ಗುಹೇಶ್ವರನೊಳಿಪ್ಪಗಮ್ಯ ಶರಣನು ೫

ಪದಸಹ ವಚನ ೬೨

rāga : bouḷi

dēhaguṇagaḷaḷidu liṅgadēhiyāda śaraṇanu
bahiraṅgada baḷake māyāmōhavannu jaṟidanu *pallavi*

bhāva brahmavāda yatiginnāva vēṣavētakō
dēha liṅgavāda baḷikinnāva padagaḷētakō

malava toḷeyalaṟiyadamalajalava toḷevenembeyo
oḷage hoṟage liṅgaviralu toḷali baḷalalētakō

muttu ratna sitake ghṛtake matte pūrvakrīgaḷuṇṭe
nityamukta śaraṇaguṇṭe matte pūrvacaritavu

brahma viṣṇu rudrapadada permegaḷige eṇisadā
nirmaḷada liṅgadalli saṁbandhisida śaraṇanu

apratimanagamyadalli niṣpatiyanneydidā
apramāṇa Guhēśvaranoḷippagamya śaraṇanu

padasaha vacana 62

Refrain

A Śaraṇa, whose corporal traits being shed,
Was in his body divinised;
Who mocked the traffic of the outer world,
All doting on Appearance.

What needs the ascetic any other garb
Whose will is lost in God;
What needs he any other state
After his body is deified?

Would'st rather wash a stainless well,
Not knowing how to wash thy stains?
When Liṅga is all within and without thyself,
What needs this travail and this toil?

Can pearl or gem, silver or ghee
Regain its former property?
And can a Śaraṇa, for ever freed,
Return him to a bygone life?

A Śaraṇa united with pure Deity,
Regardless of the glory of the Trinity!

A Śaraṇa who has attained his perfect end,
The incomparable in the incomprehensible one;
The incomprehensible who dwells
In Guhēśvara the measureless!

Vacana with songs 62

ಆ ಪ್ರಸ್ತಾವದೊಳು ಚೆನ್ನಬಸವರಾಜದೇವರು ಆ ಘಟ್ಟಿವಾಳಯ್ಯಗಳ ಸ್ತೋತ್ರಮಂ ಮಾಡಿದ ಪದಂಗಳು:

prastāvadoḷu Cennabasavarājadēvaru ā Ghaṭṭivāḷayyagaḷa stōtramaṁ māḍida padaṅgaḷu:

The songs which Lord Cennabasavarāja sang in praise of Ghaṭṭivāḷayya on the occasion:

ರಾಗ: ದೇಶಿ

ಭಾವಿಸಿ ನಡೆದೆಹೆನೆಂದಡೆ ತಾನಾ ಭಾವದೊಳಗೆ ತನ್ನೊಳು ಸದ್‌ಭಾವವು
ಭಾವಭೇದವಿಲ್ಲದ ಶರಣನ ಸತುಪಥವ ನಾನೇನೆಂಬೆನು ಪಲ್ಲವಿ

ಮಾರುಗ ಕ್ರೀಗಳೊಳಗೆ ನಿಷ್ಪತಿಯಾಗಿ ದೇವಕ್ರೀವಿಡಿದ ಕಾರಣ
ಭಿನ್ನಭಾವವಳಿದು ಶಿವಾಚಾರವೆ ಜೀವವಾಗಿ ಲಿಂಗದೊಳು
ಬೆರಸಬಲ್ಲಡೆ ಯೋಗಿ ೧

ತದುಗತವಾಗಿ ನಿರಂತರ ನಿಜಲಿಂಗದಿ ಪರಮಾನಂದವನೆಯ್ದಿ
ಸದಮಲ ನಿರುಪಾಧಿಕನಾಗಿಪ್ಪಾ ಚರಿತದಾಚಾರವನೇನೆಂಬೆನು ೨

ಧ್ಯಾನವೆ ನಿಶ್ಚಲವಾಗಿಪ್ಪ ಶರಣನ ಕಾಮಿತ ಭಾವಿತ ಕ್ರೀಗಳು
ತಾ ಮುನ್ನವೇ ಲಿಂಗದೊಳವಿರಳವಾಗಿ ಸೀಮೆಯ ನೀಕರಿಸಿರ್ಪನು ೩

ಪ್ರಾಣನ ಹಸ್ತದೊಳಗಣ ಲಿಂಗ ಲಿಂಗಭಾವ ಹಸ್ತದೊಳಗಣ ಪ್ರಾಣ
ಪ್ರಾಣ ಭಾವವೆನ್ನದಿಪ್ಪ ಶರಣನ ಆಚಾರ ವಿಚಾರವನೇನೆಂಬೆನು ೪

ಒಡಲಳಿದು ಒಡಲುವಿಡಿದಾ ಕ್ರೀಗಳ ಗಡಣವಡಗಿ
ನಿರ್ದೇಹದೊಳೆಂಬ ಭಾವವೆಡೆಗೊಂಡ ನಿಷ್ಠೆಯಾಚರಣೆ
ಕೂಡಲಚೆನ್ನಸಂಗನೊಳು ಸತ್ಪಥವು ೫

ಪದ ಸಹ ವಚನ ೬೭

rāga : dēśi

bhāvisi naḍedehenendaḍe tānā bhāvadoḷage tannoḷu sadbhāvavu
bhāvabhēdavillada śaraṇana satupathava nānēnembenu pallavi

māruga krīgaḷoḷage niṣpattiyāgi dēvakrīviḍida kāraṇa
bhinnabhāvavaḷidu śivācārave jīvavāgi liṅgadoḷu
berasaballaḍe yōgi

tadugatavāgi nirantara nijaliṅgadi paramānandavaneydi
sadamala nirupādhikanāgippā caritadācāravanēnembenu

dhyānave niścalavāgippa śaraṇana kāmita bhāvita krīgaḷu
tā munnave liṅgadoḷaviraḷavāgi sīmeya nīkarisirpanu

prāṇana hastadoḷagaṇa liṅga liṅgabhāva hastadoḷagaṇa prāṇa
prāṇa bhāvavennadippa śaraṇana ācāra vicāravanēneṁbenu

oḍalaḷidu oḍaluviḍidā krīgaḷa gaḍaṇavaḍagi
nirdēhadoḷeṁba bhāvaveḍegoṇḍa niṣṭheyācāraṇe
Kūḍalacennasaṅganoḷu satpathavu

pada saha vacana 67

What shall I say of the Śaraṇa's true path,
Exempt from difference of will?
If you would live by taking thought, you'll find
Yourself in the will, and the will in yourself. (Refrain)

The yōgi who could unite himself with God
Shedding the difference of will,
His Śiva discipline become his very soul,
For, being accomplished in the works of God,
He has been able to unite with Liṅga.

What shall I say of the way of life of one
Who lives self-sufficient, without stain,
Being lost for ever in Deity,
Having attained the highest bliss?

The actions of the Śaraṇa, who dwells
In steady meditation, are at once
Desired and willed; however, he and they
Already indivisibly merged in God,
He has trodden under foot all boundaries.

What shall I say of the Śaraṇa's deed and thought
Who does not speak of Life and Will,
The Liṅga resting on the hand of Prāṇa,
The Prāṇa, on the hands of deified Will.

With the ceasing of the mass of actions done,
Still in the body though with body shed,

The zealous practice lodged within the sense
Of one being bodiless
Is the true path to Kūḍala Cennasaṅga.

Vacana with songs: 67

ಇಂತೀ ಶ್ರೀಮತ್ಸಕಲಗಣ ಪುರಾತನರೊಳ್ ಪ್ರಭುದೇವರು
ಮಹಾನುಭಾವಸದ್ಗೋಷ್ಠಿಯಂ ಮಾಡಿದ ಶೂನ್ಯಸಂಪಾದನೆಯೊಳ್
ಘಟ್ಟಿವಾಳಯ್ಯಗಳ ಸಂಪಾದನೆಗಂ
ಪಂಚದಶೋಪದೇಶಂ ಸಮಾಪ್ತಂ

ಅಂತು ವಚನ ೧೦೦೩ಕ್ಕಂ ಮಂಗಳಮಹಾ
ಶ್ರೀ

intī śrīmatsakalagaṇa purātanaroḷ Prabhudēvaru
mahānubhāvasadgōṣṭhiyaṁ māḍida śūnyasaṁpādaneyoḷ
Ghaṭṭivāḷayyagaḷa saṁpādanegaṁ
pañcadaśōpadēśaṁ samāptaṁ

antu vacana 1003kkaṁ maṅgaḷamahā
śrī

Thus ends
the fifteenth of the mystic discourses
of the *Śūnyasaṁpādane*
—Chapter on Ghaṭṭivāḷayya—
held by Prabhu with the venerable saints.

Thus it ends auspiciously with Vacana No. 1003.

XVI

MAHĀDĒVIYAKKA

Though there is enough material, in Kannada, Telugu, Tamil and Sanskrit, for Mahādēviyakka's life, the divergent accounts of some incidents in her life have given room for controversy. However, all accounts agree that hers was a life worthy of a great śaraṇa.

She was born at Uḍutaḍi, a village about 35 miles from Shimoga, King Kauśika's capital. Her parents, Sumati and Nirmala, were devotees of Śiva and were much influenced by the śaraṇa way of life; which was but natural, because of the vicinity of Uḍutaḍi to famous centres of Vīraśaivism like Baḷḷigāvi, Animiṣayyana Koppa, Śivapura and others.

She was named Mahādēviyakka. Biographers tell us, in the traditional fashion, that she was a Rudrakannike, a heavenly maid, or a 'pure portion' of Pārvati, Lord Śiva's spouse, come down to earth with a mission. She must have received her initiation at the hands of a Guru,[1] as made clear in her vacanas and her other works. She received her initiation[2] at an early age, and grew into a beautiful maiden. Gūḷūru Siddhavīraṇṇa describes her leaving Uḍutaḍi, "with her eyes fixed on the Iṣṭa-Liṅga on her palm."[3] Who was the Guru that bestowed the Iṣṭa-Liṅga upon her? Since her vacanas make mention of Śrī Guru Cennamalla,[4] Guru Cennamallēśa,[5] Guru Cennamallikārjuna,[6] Cennamallikārjunaneṁba Guru,[7] one can infer that some Cennamallēśa or Cennamallikārjuna was her spiritual teacher.

Another important point emerges out of her vacanas with regard to this *dīkṣā* ceremony, which meant to her nothing less than

1. It also seems evident that the initiation ceremony was performed soon after her birth in accordance with Vīraśaiva tradition·
2. SMV. Pt. I, V. 56, p. 22. For detailed description of the ceremony see MAV. V. 1, p. 7.
3. SS. Vol. IV, Ch. XVI, Opening prose.
4. AYT. Ver. 67, p. 38.
5. AYT. Ver. 66, p. 37.
6. AYT. Ver. 5, p. 2.
7. MAY. V. 2, p. 16.

her spiritual marriage with Cennamallikārjuna. Her vacanas show that her Guru was a true spiritual teacher, who bound her irrevocably in wedlock to Cennamallikārjuna, the Supreme Divine,[1] and imparted to her, Godward-bent from her childhood that she was, further impetus. Once she had tasted the joy of her union with Lord Cennamallikārjuna, all worldly pleasures became for her dry and insipid.[2] This seems to be the reason why this beautiful maiden was still unmarried at the age of sixteen, in a country and at a time noted for early marriages.

But one day King Kauśika, returning from his hunt, or 'forest sport' (*vanakēḷi*), back to town with his large retinue, caught sight of Mahādēviyakka who, attracted by the din of the cavalcade, had come out along with other ladies to watch it pass, and was captivated by her beauty. Back at his palace, he immediately sent his minister to Mahādēviyakka's house to seek her consent to marry him. Her parents flatly refused. A marriage between their daughter, a dedicated Śiva devotee, and a Jaina king, was out of question. But a king is not easily denied; and as the lives of her parents seemed to be at stake, Mahādēviyakka found herself on the horns of a dilemma —death for her parents on the one hand, and her marriage with a *bhavi*, a non-Śivabhakta, on the other. So she consented to marry the King on one condition, which she would confide to the King himself. The enamoured King was ready for any terms. But when Mahādēviyakka asked him to embrace the Śiva faith, the King was taken aback and refused. Mahādēviyakka too refused on her part.[3]

Leaving no room for any further negotiations, she left Uḍutaḍi, shedding everything including her clothes. King Kauśika was stunned at the sight. The whole town was astir. People, young and old, came out to witness the sight of Mahādēviyakka leaving the capital. Her parents and friends did their best to dissuade her, but all to no purpose. The matrons advised her to give up her

1. MAV. Vs. 5-8, pp. 8-9.
2. VG. (Kaip) Song 24, p. 79.
3. Harihara and Cennabasavāṅka tell us that Mahādēviyakka entered into marital alliance with King Kauśika. (MAR. Ch. IV; MAP. Ch. XXIII.) It is, however, difficult to agree with this version since her own vacanas do not admit the possibility of such a contract.

rash course and marry some eligible Śivabhakta. Instantly came the reply:

> Cennamallikārjuna is my groom:
> All other husbands in the world
> Are naught to me!

The people who knew her well broke into praises; but many condemned her action. Did she not break the rules of decency, decorum, and so on? But Mahādēviyakka bravely stood their reproaches. She sang:

> If, having built your house upon a peak,
> You live in dread of savage beasts,
> How will it be?
> If, having made your home upon a beach,
> You fear the froth and foam,
> How will it be?
> If, having built your house in the bazaar,
> You blush at every word,
> How will it be?
> Pray hearken unto me,
> Cennamallikārjuna Lord,
> If, being born upon this earth,
> Or praise or scorn should be our lot,
> We should be calm, nor let a thought
> Of anger penetrate our heart!

While pondering the wisdom of the behaviour of this young adventuress in the Divine, we would do well to call to our minds Sri Aurobindo's words of wisdom: "The perfect supramental action will not follow any single principle or limited rule. It is not likely to satisfy the standard either of the individual egoist or of any organised group-mind. It will conform to the demand neither of the positive practical man of the world nor of the formal moralist nor of the patriot nor of the sentimental philanthropist nor of the idealising philosopher.

"It will proceed by a spontaneous outflowing from the summits in the totality of an illumined and uplifted being, will and knowledge and not by the selected, calculated and standardised

action which is all that the intellectual reason or ethical will can achieve."[1]

She braved the weather and the world alike in her single-minded resolve. Adventures in the spiritual domain take cognisance neither of time, nor place nor manner. What Sri Aurobindo taught to the present-day world with regard to the Life Divine, Mahādēviyakka had put into practice some eight hundred years ago. Says Sri Aurobindo, the great Yogin of our century: "It is not possible to enter utterly into the spiritual truth of the Eternal and Infinite if we have not the faith and courage to trust ourselves into the hands of the Lord of all things and the Friend of all creatures and leave utterly behind us our mental limits and measures. At one moment we must plunge without hesitation, reserve or fear or scruple into the ocean of the free, the Infinite, the Absolute."[2]

Many months she travelled and lo, at long last, she stood at the Great Gate of Kalyāṇa. At Prabhudēva's behest, Kinnarayya comes to test the purity of her mind, to examine whether her heart was entirely free from the passion of love and other impurities. He hurries to the gateway and confronts her:

When there is tremor in the body,
Illusion in the soul,
What price your mind?
What price renunciation?
Mahāliṅga Tripurāntaka
Dubs you a worldling and
Disdains to take you by the hand
As a bad woman: hear that, fool!

This is the sort of welcome she receives. But her spirit is not easily daunted. Her reply flows from an unruffled calm:

Through joy of Liṅga I achieved
The body's defeat;
By way of knowledge I achieved
Defeat of mind;

1. SOY. Pt. I, p. 194.
2. SOY. Pt. I, p, 197.

Through God-experience I achieved
Defeat of soul;
Donning the Light as garment, I subdued
The darkness of the senses.
Look at the ashes I have worn
When Kāma burnt who shows himself to you
Within the outer gloss of youth!
If Cennamallikārjuna
After slaying Kāma let him live
As the heart-born, I erased
The writing on the heart-born's head!

Mahādēviyakka is glad to have found in Kinnarayya a very brother. And so she comes to Basavaṇṇa's palace.

Her long-cherished desire of seeing Basavaṇṇa has been fulfilled. Basavaṇṇa introduces her to Prabhudēva and to the assembly of the śaraṇas. Basavaṇṇa's vacanas 8 and 9 indicate that he knew her to be an advanced śaraṇa. All the same, Prabhudēva puts her to a severe test, possibly with a view to revealing her great worth to the assembly and clear any doubts that might be lurking in their minds. His first question is about her husband. No woman, specially a young one, could, according to Prabhudēva, be admitted to the spiritual academy unless she was duly married. Mahādēviyakka replies that she has given herself away to Lord Cennamallikārjuna. She sings:

O Sir, I love the beautiful One,
The formless One, who is beyond
Or death or dissolution;
Cennamallikārjuna is my groom:
All other husbands in the world
Are naught to me!

But Prabhudēva was not the man to be easily satisfied. He volleyed questions at her regarding her progress in the Path. Arguments and counter-arguments follow. At last, when Prabhudēva is convinced that she has attained to union with the Supreme beyond all dualities, he starts singing her praises.

When Basavṇṇna, even he, makes bold to examine the nature of her spiritual realisation, Mahādēviyakka is equal to the test.

Basavaṇṇa is simply overwhelmed by the spiritual heights she has attained. Songs of praise spontaneously flow from the depths of his heart. Cennabasavaṇṇa, Siddharāmayya and Maḍivāḷayya also join Basavaṇṇa in the chorus of praise. Says Cennabasavaṇṇa:

Pray, are they great ones all
Who count as many years
As the billion cycles of the Unborn?
Or those ascetics about whom
Reeds grow and anthills rise?
Or are those dotards with broken backs,
And rattling throats and shaky heads,
With multiplying grey hairs, and folds,
With reason tottering, garrulous?
The pre-eminence of one
Who lives inseparably
Has come to Mahādēviyakka,
Who, having learnt the mystery,
Uniting with the Absolute,
Forgetting all difference of high and low,
Has been made one
With Lord Kūḍala Cennasaṅgama.

Mahādēviyakka, on her part, is grateful to the śaraṇas: her stay at Kalyāṇa and their living example has enriched her experience. Mahādēviyakka had in abundance all the śaraṇa qualities; but they needed the stamp of the accomplished śaraṇas' approval. She now feels she is a child of their grace.

One day, when Mahādēviyakka asked Prabhudēva to tell her "the place, time and circumstances of her consubstantial union with Liṅga," Prabhudēva tells her:

If you can shed
This twainness of You and Me,
And, climbing the highest peak
Of the great mountain of Trikūṭa, where
You have become yourself, you look,
An empty stretch is what you see.
There—in the Trikūṭa mountain—is
A plantain-grove hidden from the eye.

If you can enter
The ambit of that plantain-grove,
You see the radiance of a flaming light.
Thither you go, Mother!
In Guhēśvara, the highest peak
Becomes your own!

So Mahādēviyakka, her heart heavy with deep feelings, bids good-bye to them all. Guided by Prabhudēva, she makes her way to Mount Śrīśaila, bout 250 miles from Kalyāṇa. Her journey was fraught with difficulties and dangers. But to her the mountains and the caverns, the forests, the beasts and birds, the very earth and the skies presented the face of the Divine. Climbing the mountain, she comes to the well known plantain-grove. Her desire for union with Cennamallikārjuna grows intense. At this point Gūḷūru Siddhavīraṇṇa gives us a splendid picture of the end of Mahādēviyakka's life:

"When Mahādēviyakka, thus standing at the entrance of the grove, was praising the Iṣṭa-Liṅga in the lotus of her palm in an ecstasy of illumination, the Light of the Divine Consciousness within her came out and presented Itself before her assuming the form of a Jaṅgama splendid with glowing ruddy tresses, bright teeth, shining eyes, smiling countenance and a ruby crown, and she saw the glorious Presence." She bowed down to it and implored, ".....Now make me one with Thee, O Cennamallikārjuna!" And that Jaṅgama, who was the Consciousness, saying 'Come, my daughter, who have come here after shedding the world', drew her to Himself and embraced her, and so Mahādēviyakka attained her unitive state."

So far research has brought to light about 360 vacanas of Mahādēviyakka, which are rich in lyrical quality and high thinking. She is also the author of the following works:[1]

(1) Yōgāṅga Trividhi
(2) Sṛṣṭiya Vacana
(3) Padagaḷu
(4) Akkagaḷa Pīṭhike.

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1. Ref: i AV.
ii SV (W) (Vol. I), MAV.
iii KKC, Vol. I, p. 188.

INTRODUCTION

to the

SAṀPĀDANE OF MAHĀDĒVIYAKKA

The chapter opens with an outline of Mahādēviyakka's life and spiritual achievement. She was a born mystic. In a way she can be compared to Cennabasavaṇṇa:

> How at very birth,
> Its perfume is so like a ball of scent![1]

and again:

> Lord, that a baby born to-day
> Should just today have grown to youth![2]

If Cennabasavaṇṇa is a born Knower, Mahādēviyakka is a born Lover. Not that she ignored the knowledge aspect of the Divine realisation. Her acquaintance with the path of knowledge is clear from her vacanas and other works, and her *Yōgāṅga Trividhi* bears witness to her yogic lore.

With a brilliant intellect and a charming personality, with a heart burning with a desire for the Divine union, Mahādēviyakka was joined to the Divine Lord in an eternal wedlock.

The present Saṁpādane is more a picture of Mahādēviyakka's growing personality than a discussion of topics. In this, this Saṁpādane seems to be unique.

First, as to love or desire (*kāma*). For Kinnarayya, Prabhudēva, Basavaṇṇa and for almost all the śaraṇas, the problem of sex is one which defies all attempts to master. But for Mahādēviyakka, sex, desire, greed and all other passions do not seem to be problems at all. Her purity of heart and mind, soul and body, she seems to inherit from her parents. She was born in a world surcharged with love and devotion, knowledge and practice as a result of the śaraṇa movement. She had found in Cennamallikārjuna, or Cennamallēśa, a great spiritual teacher: 'Within the holy teacher's palm I had my

1. SS. Vol. II, Ch. IV, V. 21, p. 52.
2. SS. Vol. II. Ch. IV, V. 24, p. 55.

birth.' So, the śaraṇa way of life had seized her entire being. The idea of having God as a lover appealed to her and grew more firm and intense as she grew older. Her Lord Cennamallikārjuna appeared to her virgin vision with a divine radiance and beauty, as the only bridegroom. The Grace received at the hands of her spiritual teacher completed this process. In Vacana No. 14 she says:

> Guru was kinsman to officiate;
> Liṅga the bridegroom, I the bride;
> This all the worlds do know:
> My father and my mother were
> The innumerable saints;
> Behold, they gave me to a groom,
> Becoming Prabhu's house.
> Therefore, Cennamallikārjuna is my lord:
> No other husbands in the world
> Are aught to me, Prabhu!

When she was burning with this divine aspiration, King Kauśika's proposal came to her as a blessing in disguise and precipitated her renunciation. She renounced the world and left Uḍutaḍi to seek the Bridegroom at Kalyāṇa.

How is it that Mahādēviyakka escaped the snare of love? It is easy enough to talk of conquering sex; but to conquer it in actual fact is as difficult as to break ice at the poles. Man's experience stoutly testifies to this fact. A Sanskrit poet wisely remarks, 'tēṣāmindriyanigrahaṁ yadi bhavēt vindhyaḥ plavēt sāgarē'—'If you can control your passion of love, then surely does the Vindhya float on the ocean.' True, for a man or woman dominated by the animal nature, that is, the lower *prakṛti*, it seems impossible. But for one who has subdued the lower nature and whose entire being is illumined by the Divine Love and Knowledge, it is child's play. When the śaraṇas speak of Śaraṇa as the spouse and of Liṅga as the lover, it denotes the relationship that obtains between the individual self and the transcendent Self. Mahādēviyakka, awakened to this hidden Self, could not but give it her whole heart. Before this love all external loves became meaningless.

In the study of Mahādēviyakka's life another problem raises its head. Mahādēviyakka has chosen the Divine for her spouse.

Her love filled her entire being and there was no room in her heart for anyone else. But its complete expression demanded that she should approach him stripping herself of all her earthly coverings. And she went further; as her vacanas indicate, she also stripped herself of her body, life, mind and soul. She did more than this. The Union required that she bare herself of the elements, which are the grosser trappings of the individual. As she declares, she loved the Most Beautiful, infinite and eternal, untouched by death or destruction (V. No. 23), and hungered for union with Him. Basavaṇṇa's vacanas explain everything:

1 Once she has effaced the body's fancied shame;
Destroyed the lie
Of the soul's shame;
Consumed in fire the very thought
Of the mind's shame;
Knowing that the union of the naked will
Alone is true, her ardent love has little truck
With the world's mart...
O Kūḍala Saṅgama Lord,
Behold the majesty
Of Mahādēviyakka,
The mother who gave me birth,
O Prabhu!

2 Does one who has loved
The One without form
Have need of body?
Does one who has loved
The One without mind
Have need of shame?
Does one who has loved
The sky-clad One
Have need of a girdle-cloth?
O Kūḍala Saṅgama Lord,
A devotee like Mahādēviyakka
Needs no encumbrances at all:
Mark that, Prabhu!

But, it may be asked, why did not the other śaraṇas behave in the same fashion? The answer is, that every śaraṇa acts according to his inner dictates; he does as he pleases. (śaraṇa mana bandante māḍuva. SS, Vol. III, Ch. VIII, V. 44. P. 68.)

Prabhudēva poses one more question at this point. When Mahādēviyakka says, "....Therefore, I have entered my Lord Cennamallikārjuna and merged in him", Prabhudēva asks how could one talk of union when one is already one with the Absolute. Can a river have separate existence after it has joined the ocean? Does not such language indicate division and separateness? Is not this egoism of the knower a brilliant darkness?

Prabhudēva's question seems unanswerable. Can a corpse cry out, 'I am dead'? How could there be any 'I' to talk of union? This is what the śaraṇas call *cidahaṁte* or *cidahaṁbhāva*. Mahādēviyakka is not baffled. 'Yes', she says, 'even the dead body, sometimes, can cry out'. When one is asleep, one is practically dead to the outside world, or perhaps even to oneself. A man dreams a dream and, when he gets up, he narrates the dream to others. Such is the unioned state of a śaraṇa. But there seems to be a flaw in Mahādēviyakka's argument. Having enjoyed the union (*samarasa*), she emerges to relate her experience. Is this not separateness? But we shall do well to remember that similes and metaphors or even simple words travesty the reality of mystic experience. Language is invented for a world of duality. Muktāyakka and Siddharāmayya made against Prabhudēva the same charge of 'babbling'. As Prabhu says to Muktāyakka, the word is the Effulgent Liṅga. When the individual self is merged in the Supreme, words can still flow without actual contradiction. It is her spouse that speaks, it is He that acts. Her words no longer take their rise in the world of duality.

As regards self-knowledge, Mahādēviyakka has something brilliant to say which is evidently born of her self-experience. No knowledge is of any avail unless it is grounded in self-knowledge.

Cf. Lao Tsu, He who knows does not speak;
He who speaks does not know.

and Yung-Chia Ta-Shih: You remain silent and it speaks;
You speak, and it is dumb.

P. Pm., p. 15.

The ancient Indian sages spoke about the twofold knowledge—the higher and the lower. Self-knowledge was the supreme knowledge, and all other knowledge inferior. So too Mahādēviyakka held fast to Self-knowledge from the beginning. It is as if she had said: What does it avail a man if he gains the whole of knowledge and loses his Self-knowledge? To quote her own words:

What profit is it to know
All that there is, unless one knows
Oneself? When Consciousness becomes
One's own possession in oneself,
What need to learn from other lips?
As you, O Cennamallikārjuna,
Appeared to me as Consciousness yourself,
Through you I knew yourself, O Prabhu!

One more aspect of Mahādēviyakka's way of life reveals itself during her discussions with Prabhudēva and Basavaṇṇa. It is the due importance she has given to the body in the process of spiritual realisation. When Prabhudēva asks her how one attached to the form of body, life and mind can attain union with the formless Parabrahma, Mahādēviyakka's reply is that there is no harm in housing the Formless in the formed being. The body's passions are indeed dangerous, but if you fully understand the nature of the flesh and eliminate its passions, it serves as a means to your cherished end. The body, emptied of its earthly qualities, ceases to be body. The same applies to the mind, life, senses and so on. Then alone are they fit for the Lord's habitation. Mahādēviyakka makes this point more clear:

While still in body's company,
I have become
Liṅga's companion;
And while in Liṅga's company,
I am
Body's companion.

Transcending the company of both,
I have attained to peace.
After forgetting this cluster of words,
What if one lives
An integral life?
Once I am joined
To Lord Cennammallikārjuna,
I do not recognise myself
As anything!

This vacana gives, perhaps, the essence of a śaraṇa's life. Only through the body does he establish association with Liṅga. The Liṅga he wears is symbolic of the śaraṇa's all-round activities being conducted in conformity with the Divine Will. He cannot go astray, because he is firmly and inseparably tied to the Divine Liṅga. And thus the earthly life is transformed into the Divine.

Mahādēviyakka's stay at Kalyāṇa and her association with the great śaraṇas prepared her fully for the consubstantial union. At their feet she learnt the art of Divine life. Her vacanas in praise of the śaraṇas at Kalyāṇa tell how the full growth of her personality was due to her personal contact with the Anubhava Maṇṭapa.

Mahādēviyakka's departure from Kalyāṇa to Śrīśaila is in sharp contrast to the scene of her departure from Uḍutaḍi. Now we see her majestic personality, no more of this world. Vacana No. 76 marks her growth step by step:

Within the holy teacher's palm I had my birth;
I grew up in the grace
Of the innumerable ones:
Behold, they fed me on
The milk of love, on wisdom's ghee,
On sugar of the ultimate Truth!
On these three kinds of nectar they nurtured me
To surfeiting...
My marriage you performed;

Gave me to a worthy groom; and you,
The innumerable ones, came out in crowds
To send me to my husband's house...
I act in that house so as to please
Basavaṅṇa; with hands knit
To Cennamallikrājuna's, I bring
Flowers for your heads; but, listen pray,
Never a straw; let all your feet
Do me the grace of going back...
Hail, hail! I bow to you!

The vacanas she sang on the way to Śrīśaila and at Śrīśaila itself in the presence of her Lord are, apart from exquisite lyrical beauty, gems of mystic utterance.

ಷೋಡಶೋಪದೇಶ

ಮಹಾದೇವಿಯಕ್ಕಗಳ ಸಂಪಾದನೆ

ಪರಮಂ ನಿರ್ವಾಣದಿಂದಂ
ತರುಣಿ ಮಹಾದೇವಿ ಬಂದು ಪ್ರಭುವಿನ ಕರುಣವ
ನಿರುತದಿಂ ಪಡೆದು ಶಿವನೊಳು
ಬೆರಸಿದುದಂ ಪೇಳ್ವೆ ಶರಣಜನರಿಂಗೊಲವಿಂ

ṢŌḌAŚŌPADĒŚA

Mahādēviyakkagaḷa Saṁpādane

parama nirvāṇadindaṁ
taruṇi Mahādēvi bandu Prabhuvina karuṇava
nirutadiṁ paḍedu śivanoḷu
berasidudaṁ pēḷve śaraṇajanariṅgolaviṁ

THE SIXTEENTH LESSON

Saṁpādane of Mahādēviyakka

How young Mahādēvi arrived
In absolute nudity, and having gained
Prabhu's grace beyond doubt,
Was merged in Śiva: with love I tell.

ಅದೆಂತೆಂದೊಡಾ ಪ್ರಭುದೇವರು ಬಸವರಾಜದೇವರು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಸಿದ್ಧ ರಾಮಯ್ಯದೇವರು, ಘಟ್ಟಿವಾಳಯ್ಯಗಳು ನಿರ್ವಯಲ ಸಮಾಧಿಯನೆಯ್ದಿದುದಂ ಕಂಡು ಹರುಷಾನಂದ ಶರಧಿಯೊಳ್ ತೇಂಕಾಡುತ್ತ ಮಹಾನುಭಾವಗೋಷ್ಠಿಯಂ ಮಾಡು ತ್ತಿರಲು, ಕೆಲಬಲದಲ್ಲಿದ್ದ ಸೊಡ್ಡಳ ಬಾಚರಸರು ಹಡಪದಪ್ಪಣ್ಣಗಳು ಪಡಿಹಾರಿ ಉತ್ತಣ್ಣ ಅಕ್ಕನಾಗಾಯಿಗಳು ಮೋಳಿಗೆ ಮಾರಯ್ಯ ಡೋಹರ ಕಕ್ಕಯ್ಯ ಕಿನ್ನರ ಬೊಮ್ಮಣ್ಣ ಕನ್ನದ ಮಾರಯ್ಯ ಮಿಂಡಮಲ್ಲಿನಾಥ ಕೋಲಶಾಂತಯ್ಯ ಮೊಗವಾಡದ ಕೇಶಿರಾಜ ದೇವರು ಖಂಡೆಯದ ಕೇಶಿರಾಜದೇವರು ಮುಖ್ಯವಾದ ಅಸಂಖ್ಯಾತ ಮಹಾಗಣಂ ಗಳೆಲ್ಲರೂ ಮಹಾನುಭಾವಪ್ರಸಂಗಮಂ ಕೇಳಿ, ನಿತ್ಯ ನಿಜತತ್ತ್ವದಲ್ಲಿ ಸಮರಸರಾಗಿ ಪರಮಾನಂದದಲ್ಲಿ ಓಲಾಡುತ್ತಿರಲು, ಇತ್ತಲು ಪರಮೇಶ್ವರನ ನಿರೂಪದಿಂದ ಒಬ್ಬ ರುದ್ರಕನ್ನಿಕೆ ಮರ್ತ್ಯದಲ್ಲೊಗೆದು, ಉಡುತಡಿಯ ಮಹಾದೇವಿಯಕ್ಕನೆಂಬ ನಾಮಮಂ ಧರಿಸಿ, ಲಿಂಗಧಾರಣವಾಗಲೊಲ್ಲೆನೆಂದ ಭವಿಯಂ ಸೋಂಕದೆ, ಲಿಂಗಸಂಗಮಂ ತೊಱೆದು ಲಿಂಗಸಂಗದೊಳು ಅವಿರಳ ಸಂಗಿಯಾಗಿ, ತನ್ನ ದಿವ್ಯರೂಪಲಾವಣ್ಯವನೆಡೆಗೊಂಡು, ಷೋಡಶಪ್ರಾಯದ ಯೌವನದ ಸುಖದ ಸುಗ್ಗಿ ಶಿವನೊಳ್ಪರವಶವನೆಯ್ದಿ, ಸರ್ವಕರಣಂ ಗಳ ಅಱುಹಿಂಗಾಹುತಿಯನಿಕ್ಕಿ, ದಿಗಂಬರದುಡಿಗೆಯನುಟ್ಟು, ತನ್ನ ಕೇಶವೆಂಬಂಬರಮಂ ಮುಸುಕಿಟ್ಟು, ಕರಸ್ಥಲದೊಳಗಿಪ್ಪ ಇಷ್ಟಲಿಂಗದೊಳ್ ದೃಷ್ಟಿ ನಟ್ಟು, ಮನ ಮುಟ್ಟಿಯಿಸಿ, ಭಾವ ಕಱಿಗೊಂಡು, ಲೌಕಿಕ ಲಜ್ಜಾಭಿಮಾನಭಾವಮಂ ತೊಱೆದು, ಭವಸಾಗರಮಂ ದಾಂಟಿ, ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನನ ವಿಕಳಾವಸ್ಥೆಯೊಳು ತನ್ನ ಮಱೆದು, ಇತರಮಂ ಪಱೆದು ಮಹಾವೈರಾಗ್ಯಮಂ ಬೀಱುತ್ತ, ಕರುಣರಸಮಂ ಹೇಱುತ್ತ, ನಿಶ್ಚಲಬುದ್ಧಿಯ ನೆಡೆಗೊಂಡು, ಭಕ್ತಿಯ ಭಾಗ್ಯವೆನಿಪ ಮುಕ್ತಿಯ ತವರ್ಮನೆಯೆನಿಪ ಶಿವಭಾವಸಂಪನ್ನೆ, ಪ್ರಸಾದದ ಮೇರುವೆ, ತತ್ತ್ವಶಿಖಾಮಣಿ, ಪುಣ್ಯದ ಪುಂಜೆ, ನೈಷ್ಠೆಯ ಕಣಿ, ಸತ್ಯದ ಸದನ, ಶಾಂತಿಯ ನಿಧಿ, ಚಿದಂಬರ ಸಂಯುತೆ, ಸ್ವಾನುಭಾವದ ಸಾಗರೆ, ನಿತ್ಯದ ನಿವಾಸೆ ಎನಿಪ ಮಹಾದೇವಿಯಕ್ಕಗಳು ಶಿವಸುಖಾಳಾಪಂಗೆಯ್ಯುತ್ತ, ಪ್ರತ್ಯಕ್ಷ ಮುಕ್ತ್ಯಂಗನೆಯ ಸುಳುಹು ದಿಟ ದಿಟವೆನಿಸಿ, ಸಕಲ ಲೋಕಂಗಳಂ ಪಾವನವ ಮಾಡುತ್ತ, ಮುಟ್ಟಿದುದು ಪರುಷ, ಮೆಟ್ಟಿದ ಧರೆ ಪಾವನ, ನೋಡಿತ್ತೆಲ್ಲಾ ಪವಿತ್ರ, ನುಡಿದುದೆಲ್ಲಾ ಶಿವತತ್ತ್ವ, ನಡೆದುದೆಲ್ಲಾ ಶಿವಮಾರ್ಗ, ನೆರೆದುದೆ ದೇವಸಭೆಯಾಗಿ, ಸಕಲ ಕ್ಷೇತ್ರಂಗಳಂ ಪಾವನವ ಮಾಡುತ್ತ, ತನ್ನ ಕೇಳ್ದು ಕಂಡು ಕೈಮುಗಿದ ಸಕಲಜನಂಗಳೆಲ್ಲರ ಕೃತಾರ್ಥರಂ ಮಾಡುತ್ತ ಬಪ್ಪಾಗಳು, ಇತ್ತ ಬಸವಣ್ಣ ಚೆನ್ನಬಸವಣ್ಣ ಪ್ರಭುದೇವರು ಮುಖ್ಯವಾದ ಅಸಂ ಖ್ಯಾತರ ಮಧ್ಯದಲ್ಲಿ ಆ ಬಸವರಾಜದೇವರು ಪ್ರಭುದೇವರೊಡನೆ ಎನ್ನ ಹೆತ್ತ ತಾಯಿ ಅಕ್ಕಮಹಾದೇವಿಯರು ವಿರಕ್ತಿಯಿಂದ ದಿಗಂಬರೆಯಾಗಿ ಕಾಮಾರಿಯಾಗಿ ಬರುತ್ತಿರ್ದಪ ಳೆಂದು ಬಿನ್ನೈಸಿ, ಆ ಪ್ರಭುದೇವರು ಸಕಲಪ್ರಮಥರಿಗೆ ಕಾಮಸಂಹಾರಿ ಎಂಬುದಂ ಪ್ರತ್ಯಕ್ಷವ ತೋಱಿಬೇಕೆಂದು ಭಕ್ತಿವಿಸ್ತಾರದಿಂದ ಕಿನ್ನರಯ್ಯಗಳಂ ಒಪ್ಪಿ ಕಳುಹಲು, ಆ ಪರಮಜ್ಞಾನಿಯಪ್ಪ ಕಿನ್ನರಯ್ಯಗಳು ದಳದಳನೆ ಇದಿರಿನಲಿ ಬಂದು ಕಂಡು, ಆ ಮಹಾ ದೇವಿಯಕ್ಕಗಳ ಒರೆದು ನೋಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

adentendoḍā Prabhudēvaru Basavarājadēvaru Cikkadaṇṇāyakaru Siddharāmayyadēvaru, Ghaṭṭivāḷayyagaḷu nirvayala samādhiyaneydidudaṁ kaṇḍu haruṣānanda śaradhiyoḷ tēṅkāḍutta mahānubhāvagōṣṭhiyaṁ māḍuttiralu, kelabaladallidda Soḍḍaḷabācarasaru Haḍapadappaṇṇagaḷu Paḍihāri Uttaṇṇa Akkanāgāyigaḷu Mōḷigemārayya Ḍōharakakkayya Kinnarabommaṇṇa Kannada Mārayya Miṇḍamallinātha Kōlaśāntayya Mogavāḍada Kēśirājadēvaru Khaṇḍeyada Kēśirājadēvaru mukhyavāda asaṅkhyāta mahāgaṇaṅgaḷellarū mahānubhāvaprasaṅgamaṁ kēḷi, nitya nijatatvadalli samarasarāgi paramānandadalli ōlāḍuttiralu, ittalu paramēśvarana nirūpadinda obba rudrakannike martyadallogedu, Uḍutaḍiya Mahādēviyakkaneṁba nāmavaṁ dharisi, liṅgadhāraṇavāgalollenenda bhaviyaṁ sōṅkade, aṅgasaṅgamaṁ tore̱du liṅgasaṅgadoḷu aviraḷa saṅgiyāgi, tanna divyarūpalāvaṇyavaneḍegoṇḍu, ṣōḍaśaprāyada youvanada sukhada suggi śivanoḷparavaśavaneydi, sarvakaraṇaṅgaḷa a̱ruhiṅgāhutiyanikki, digaṁbaraduḍigeyanuṭṭu, tanna kēśaveṁbaṁbaramaṁ musukiṭṭu, karasthaladoḷagippa iṣṭaliṅgadoḷ dṛṣṭi naṭṭu, mana muṭṭayisi, bhāva ka̱rigoṇḍu, loukika lajjābhimānabhāvavaṁ tore̱du, bhavasāgaramaṁ dāṇṭi, Cannamallikārjunana vikaḷāvastheyoḷu tanna ma̱redu, itaramaṁ pa̱ridu, mahāvairāgyamaṁ bī̱rutta, karuṇarasamaṁ hē̱rutta, niścalabuddhiyaneḍegoṇḍu, bhaktiya bhāgyavenipa muktiya tavarmaneyenipa śivabhāvasaṁpanne, prasādada mēruve, tatvaśikhāmaṇi, puṇyada puñje naiṣṭheya kaṇi, satyada sadana, śāntiya nidhi, cidaṁbarsaṁyute, svānubhāvada sāgare, nityada nivāse enipa Mahādēviyakkagaḷu śivasukhāḷāpaṅgeyyutta, pratyakṣa muktyaṅganeya suḷuhu diṭā diṭavenisi, sakala lōkaṅgaḷaṁ pāvanava māḍutta, muṭṭidudu paruṣa, meṭṭida dharepāvana, nōḍittellā pavitra, nuḍidudellā śivatattva, naḍedudellā śivamārga, naredude dēvasabheyāgi, sakalakṣētraṅgaḷaṁ pāvanava māḍutta, tanna kēḷdu kaṇḍu kaimugida sakalajanaṅgaḷellara kṛtārtharaṁ māḍutta bappāgaḷu, itta Basavaṇṇa Cennabasavaṇṇa Prabhudēvaru mukhyavāda asaṅkhyātara madhyadalli ā Basavarājadēvaru Prabhudēvaroḍane enna hetta tāyi Akkamahādēviyaru viraktiyinda digaṁbareyāgi kāmāriyāgi barutirdapaḷendu binnaisi, ā Prabhudēvaru sakalapramatharige kāmasaṁhāri eṁbudaṁ pratyakṣava tōrabēkendu bhaktivistāradinda Kinnarayyagaḷaṁ oppi kaḷuhalu, ā paramajñāniyappa Kinnarayyagaḷu daḷadaḷane idirinali bandu kaṇḍu, ā Mahādēviyakkagaḷa oredu nōḍuva prastāvada vacana:

For instance: The vacana which tells how, when Prabhudēva, Lord Basavarāja, Cennabasavaṇṇa and Lord Siddharāma, seeing how Ghaṭṭivāḷayya had attained his spaceless trance, were swimming in the ocean of joy and delight and were engaged in mystic discourses, and, near them, all the innumerable cohorts of great saints, Soḍḍaḷa Bācarasa, Haḍapada Appaṇṇa, Paḍihāri Uttaṇṇa, Akkanāgāyi, Mōḷige Mārayya, Ḍōhara Kakkayya, Kinnara Bommaṇṇa, Kannada Mārayya, Miṇḍa Mallinātha, Kōḷa Śāntayya, Mogavāḍa Kēśirājadēva of Mogavāḍa, Kēśirājadēva of Khaṇḍeya, chief among them, listening to this high spiritual session, were revelling in the supreme joy of union with the eternal Reality, meanwhile a Rudra maiden, born in this mortal world by ordinance of the Supreme Lord, took upon herself the name of Mahādēviyakka of Uḍutaḍi, and refusing to touch any worldling who would not wear the Liṅga, shed all sense of the body and became integrally united with Liṅga; and as she possessed a splendid beauty and charm and, still a harvest of the joy of the prime of sixteen, was lost in Śiva, she made a sacrifice of all her senses to the Consciousness, wore only the sky for her garment and covered herself with the cloak of her hair; and with her eye fixed on the Iṣṭa-Liṅga on her palm, her heart being touched, she was confirmed in her faith and, shedding all worldly shame and bashfulness, she crossed the ocean of this world, forgot herself in the pangs of separation from Cennamallikārjuna and leaving off all other things, radiated complete indifference to the world, showered the essence of compassion, acquired a steady wisdom, and was enriched with an abiding sense of Śiva, who is the fortune of devotion and the home of Liberation, as the Mēru of grace, the crest-jewel of the Principle, the cluster of merit, the mine of faith, the abode of Truth, the treasure of peace, the united with Ciddaṁbara, the ocean of Experience, the home of eternity—being such a one, Mahādēviyakka, singing out her joy in Śiva, and actually realising the behaviour of a woman whose body is glorified, made all the worlds holy, whatever she touched into a philosopher's stone, whatever place she trod sacred, whatever she saw sanctified, whatever she spoke the Śiva doctrine, wherever she walked the Śiva-path, whatever gathered about her a concourse of gods, all the places of pilgrimage holy; and as she was coming, making happy all people who heard and saw her or bowed to her, amidst the innumerable saints, Basavaṇṇa, Cennabasavaṇṇa,

and Prabhudēva chief among them, Lord Basavarāja observed to Prabhudēva: "The mother who gave me birth, Akkamahādēvi, having in her austerity rendered herself nude in defiance of lust, is coming;" and Prabhudēva, in order to show concretely to all the saints what a Lust-slayer was, in the fullness of devotion readily sent Kinnarayya to her; and the latter, a great Seer, having quickly come thither and seen her, searchingly tested Mahādēviyakka:

೧

ಕಾಯದಲ್ಲಿ ಕಳವಳವಿರಲು, ಪ್ರಾಣದಲ್ಲಿ ಮಾಯೆಯಿರಲು,
ಏತಱ ಮನ ? ಇದೇತಱ ನಿರ್ವಾಣ ?
ಮಹಾಲಿಂಗ ತ್ರಿಪುರಾಂತಕನು ನಿನ್ನ ಸಂಸಾರಿಯೆಂಬನಲ್ಲದೆ
ಸಜ್ಜನೆಯೆಂದು ಕೈವಿಡಿವನಲ್ಲ ಕೇಳಾ ಮರುಳೆ.

kāyadalli kaḷavaḷaviralu, prāṇadalli māyeyiralu,
ētaṟa mana? idētaṟa nirvāṇa?
mahāliṅga tripurāntakanu ninna saṁsāriyeṁbanallade
sajjaneyendu kaiviḍivanalla kēḷā maruḷe.

When there is tremor in the body,
Illusion in the soul,
What price your mind?
What price renunciation?
Mahāliṅga Tripurāntaka
Dubs you a worldling and
Disdains to take you by the hand
As a bad woman: hear that, fool!

ಮತ್ತಂ ಆ ಕಿನ್ನರಯ್ಯಗಳು ಭಕ್ತಿಭಾವದಿಂದ ಸರ್ವಾಂಗಮಂ ಪರೀಕ್ಷಿಸಿ ನೋಡಲು, ಆ ಮಹಾದೇವಿಯಕ್ಕಗಳು ತಮ್ಮ ಅಂತರಂಗದ ಜ್ಞಾನಾಗ್ನಿಯೊಳಾ ಕಾಮನಂ ಸುಟ್ಟು ಭಸ್ಮಮಂ ಮಾಡಿ ತೋಱಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

mattaṁ ā Kinnarayyagaḷu bhaktibhāvadinda sarvāṅgamaṁ parīkṣisi nōḍalu, ā Mahādēviyakkagaḷu tamma antaraṅgada jñānāgniyoḷā kāmanaṁ suṭṭu bhasmamaṁ māḍi tōṟida prastāvada vacana:

Again, the vacana which tells how, when Kinnarayya had tested her through and through out of a spirit of devotion, Mahādēviyakka showed him how she had reduced Kāma to ashes in the fire of intuitional knowledge:

೨

ಅಂಗದ ಭಂಗವ ಲಿಂಗಸುಖದಿಂದ ಗೆಲಿದೆ.
ಮನದ ಭಂಗವ ಅಱುಹಿನ ಮುಖದಿಂದ ಗೆಲಿದೆ.
ಜೀವದ ಭಂಗವ ಶಿವಾನುಭಾವದಿಂದ ಗೆಲಿದೆ.
ಕರಣದ ಕತ್ತಲೆಯ ಬೆಳಗನುಟ್ಟು ಗೆಲಿದೆ.
ಜವ್ವನದ ಹೊಱಮಿಂಚಿನಲ್ಲಿ ನಿಮ್ಮ ಕಣ್ಣಿಂಗೆ ತೋಱುವ
ಕಾಮನ ಸುಟ್ಟುರುಹಿದ ಭಸ್ಮವ ನೋಡಯ್ಯಾ !
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನ ಕಾಮನ ಕೊಂದು ಮನಸಿಜನಾಗುಳುಹಿದರೆ,
ಮನಸಿಜನ ತಲೆಯ ಬರಹವ ತೊಡೆದೆನು.

aṅgada bhaṅgava liṅgasukhadinda gelide.
manada bhaṅgava aṟuhina mukhadinda gelide.
jīvada bhaṅgava śivānubhāvadinda gelide.
karaṇada kattaleya beḷaganuṭṭu gelide.
javvanada hoṟamiñcinalli nimma kaṇṇiṅge tōṟuva
kāmana suṭṭuruhida bhasmava nōḍayyā!
Cennamallikārjuna kāmana kondu manasijanāguḷuhidare,
manasijana taleya barahava toḍedenu.

Through joy of Liṅga I achieved
The body's defeat;
By way of knowledge I achieved
Defeat of mind;
Through God-experience I achieved
Defeat of soul;
Donning the Light as garment, I subdued
The darkness of the senses.
Look at the ashes I have worn
When Kāma burnt who shows himself to you
Within the outer gloss of youth!
If Cennamallikārjuna
After slaying Kāma let him live
As the heart-born, I erased
The writing on the heart-born's head!

ಇಂತು ಕಾಮನಂ ಸುಟ್ಟು ಭಸ್ಮಮಂ ಮಾಡಿದ ಎನಗೆ ಲಿಂಗವೆ ಪುರುಷ, ನೀನೆ ಎನಗೆ ಒಡಹುಟ್ಟಿದನೆಂದು ನುಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ;

intu kāmanaṁ suṭṭu bhasmamaṁ mādida enage liṅgave puruṣa, nīne enage oḍahuṭṭidanendu nuḍida prastāvada vacana:

The vacana which tells how she said, "To me who have burnt Kāma to ashes, Liṅga is husband and you a brother":

೩

ಎನ್ನಂತೆ ಪುಣ್ಯಂಗೆಯ್ದುವರುಂಟೆ ?
ಎನ್ನಂತೆ ಭಾಗ್ಯಂಗೆಯ್ದುವರುಂಟೆ ?
ಕಿನ್ನರನಂತಪ್ಪ ಸೋದರನೆನಗೆ.
ಏಳೇಳು ಜನ್ಮದಲ್ಲಿ ಶಿವಭಕ್ತರೆ ಬಂಧುಗಳೆನಗೆ.
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನನಂತಪ್ಪ ಗಂಡ ನೋಡಾ ಎನಗೆ !

ennante puṇyaṅgeydavaruṇṭe?
ennante bhāgyaṅgeydavaruṇṭe?
Kinnaranantappa sōdaranenage.
ēḷēḷu janmadalli śivabhaktare bandhugaḷenage.
Cennamallikārjunantappa gaṇḍa nōḍā enage!

Is any one
Who has earned merit like me?
Is any one
Who has earned good fortune like me?
One like Kinnara is my brother.
Through seven, all seven, births
The devotees of Śiva have been
My brothers: look ye now,
One like Cennamallikārjuna is my Lord!

ಈ ಹೀಗೆಂದು ಮಹಾದೇವಿಯಕ್ಕಗಳು ಆ ಕಿನ್ನರಯ್ಯಗಳಂ ಬೀಳ್ಕೊಂಡು, ಕಲ್ಯಾಣದತ್ತಲಭಿಮುಖವಾಗಿ ನಡೆತಂದು ತತ್ಪುರಮಂ ಕಂಡ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Mahādēviyakkagaḷu ā Kinnarayyagaḷaṁ bīḷkoṇḍu, kalyāṇadattalabhimukhavāgi naḍetandu tatpuramaṁ kaṇḍa prastāvada vacana:

The vacana which tells how, when Mahādēviyakka had taken leave of Kinnarayya, walking towards Kalyāṇa she beheld that city:

೪

ಕಲ್ಯಾಣವೆಂಬುದನಾರಿಗೆ ಹೊಗಬಾರದು,
ಹೊಗಬಾರದು, ಹೊಗಬಾರದು ! ಅಸಾಧ್ಯವಯ್ಯಾ.
ಆಸೆಯಾಮಿಷವನಳಿದವಂಗಲ್ಲದೆ
ಕಲ್ಯಾಣದತ್ತಲಡಿ ಇಡಬಾರದು.
ಒಳಹೊಱಗು ಶುದ್ಧವಾದವರಿಗಲ್ಲದೆ
ಕಲ್ಯಾಣವ ಹೊಗಬಾರದು.
ನಾನೆಂಬುದ ಹಱಿದವಂಗಲ್ಲದೆ
ಕಲ್ಯಾಣವ ಹೊಗಬಾರದು.
ಒಳಗು ತಿಳಿದು, ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನಂಗೊಲಿದು
ಉಭಯಲಜ್ಜೆಯಳಿದೆನಾಗಿ,
ಕಲ್ಯಾಣವ ಕಂಡು ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು !

Kalyāṇaveṁbudanārige hogabāradu,
hogabāradu, hogabāradu! asādhyavayyā.
āseyāmiṣavanaḷidavaṅgallade
Kalyāṇadattaladi iḍabāradu.
oḷahoṟagu śuddhavādavarigallade
Kalyāṇava hogabāradu.
nāneṁbuda haṟidavaṅgallade
Kalyāṇava hogabāradu.
oḷagu tiḷidu, Cennamallikārjunaṅgolidu
ubhayalajjeyaḷidenāgi,
Kalyāṇava kaṇḍu namō namō enutirdenu!

Not anyone can go,
Can go, can go
To Kalyāṇa: it can't be done!
Unless you shed all greed and lust,
You cannot go
Kalyāṇa way.
Unless you are pure
Within and without, you cannot go
Kalyāṇa way.
Unless you pluck away
Your sense of self,
You cannot go
Kalyāṇa way.

Because I have cleansed
My inner self,
Because I have loved
Cennamallikārjuna
And cancelled the shame
Of the dual sense,
I have seen Kalyāṇa.
Therefore I say and say again,
Hail, O hail!

ಇಂತು ಕಲ್ಯಾಣಮಂ ಕಂಡು ಒಳಹೊಕ್ಕು ಬರುತಿರ್ಪಾಗಳು ಬಸವರಾಜದೇವರ ಮಹಾತ್ಮೆಯಂ ಕೊಂಡಾಡುತ್ತಿರ್ದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu kalyāṇamaṁ kaṇḍu oḷahokku barutirpāgaḷu Basavarāja-dēvara mahātmeyaṁ koṇḍāḍuttirda prastāvada vacana:

The vacana which tells how, having seen Kalyāṇa and entered it, she extols Lord Basavarāja's glory as she walks along:

ಅ

ಅಯ್ಯಾ, ನಿಮ್ಮ ಶರಣರು ಮೆಟ್ಟಿದ ಧರೆ ಪಾವನವಯ್ಯಾ.
ಅಯ್ಯಾ, ನಿಮ್ಮ ಶರಣರು ಇದ್ದ ಪುರವೆ ಕೈಲಾಸಪುರವಯ್ಯಾ.
ಅಯ್ಯಾ, ನಿಮ್ಮ ಶರಣರು ನಿಂದುದೆ ನಿಜನಿವಾಸವಯ್ಯಾ.
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯಾ,
ನಿಮ್ಮ ಶರಣ ಬಸವಣ್ಣನಿದ್ದ ಕ್ಷೇತ್ರ ಅವಿಮುಕ್ತಿಕ್ಷೇತ್ರವಾಗಿ,
ಆನು ಬಸವಣ್ಣನ ಶ್ರೀಪಾದಕ್ಕೆ ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು!

ayyā, nimma śaraṇaru meṭṭida dhare pāvanavayyā.
ayyā, nimma śaraṇaru idda purave kailāsapuravayyā.
ayyā, nimma śaraṇaru nindude nijanivāsavayyā.
Cennamallikārjunayyā,
nimma śaraṇa Basavaṇṇanidda kṣētra avimuktikṣētravāgi
ānu Basavaṇṇana śrīpādakke namō namō enutirdenu!

The ground Thy śaraṇas have trod
Is holy, Lord!
The city where Thy śaraṇas live
Is city of Kailāsa!

The spot where Thy śaraṇas stand
Is Thine own abode!
O Cennamallikārjuna Lord,
The place where Thy śaraṇa Basavaṇṇa is
Is holy land: therefore I say
And say again,
Hail, O hail!
Unto his holy feet!

ಇಂತು ಬಸವರಾಜದೇವರ ಮಹಾತ್ಮೆಯಂ ಕೊಂಡಾಡುತ್ತ ಬಂದು, ಆ ಬಸವ ರಾಜದೇವರ ನಿಜನಿವಾಸಮಂ ಪೊಕ್ಕು, ಪ್ರಭುದೇವರು ಮುಖ್ಯವಾದ ಅಸಂಖ್ಯಾತ ಮಹಾಗಣಂಗಳೊಳ್ ಪರಮಾನಂದಸಂಗಿಯಾಗಿಪ್ಪ ಆ ಸಂಗನಬಸವಣ್ಣನ ಶ್ರೀಮೂರ್ತಿ ಯನು ಮಹಾದೇವಿಯಕ್ಕಗಳು ಕಂಡ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Basavarājaḍēvara mahātmeyaṁ koṇḍāḍutta bandu, ā Basavarājadēvara nijanivāsamaṁ pokku, Prabhudēvaru mukhyavāda asaṅkhyāta mahāgaṇaṅgaḷoḷ paramānandasaṅgiyāgippa ā Saṅganabasavaṇṇana śrīmūrtiyanu Mahādēviyakkagaḷu kaṇḍa prastāvada vacana:

The vacana which tells how, when she came singing the praises of Lord Basavarāja's glory and entered his dwelling, Mahādēviyakka saw the holy person of Saṅgana Basavaṇṇa in a state of supreme bliss, amidst the innumerable crowd of great saints, Prabhu chief among them:

೬

ಅಱಿಸಿ ತೊಳಲಿದರಿಲ್ಲ, ಹರಸಿ ಬಳಲಿದರಿಲ್ಲ.
ಬಯಸಿ ಹೊಕ್ಕರಿಲ್ಲ, ತಪಸು ಮಾಡಿದರಿಲ್ಲ.
ಅದು ತನ್ನ ಅಹ ಕಾಲಕ್ಕಲ್ಲದೆ ಸಾಧ್ಯವಾಗದು.
ಶಿವನೊಲಿದಲ್ಲದೆ ಕೈಗೂಡದು.
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನನೆನಗೊಲಿದನಾಗಿ,
ನಾನು ಸಂಗನಬಸವಣ್ಣನ ಶ್ರೀಪಾದವ ಕಂಡು ಬದುಕಿದೆನು!

aṛasi toḷalidarilla, harasi baḷalidarilla.
bayasi hokkarilla, tapasu māḍidarilla:
adu tanna aha kālakkallade sādhyavāgadu.
śivanolidallade kaigūḍadu.
Cennamallikārjunanenagolidanāgi,
nānu Saṅganabasavaṇṇana śṛīpādava kaṇḍu badukidenu!

Not if you toss in seeking and in vows;
Not if you take to a sequestered life,
Or pine in penances:
It will not be except in its own time!
It will not happen unless
It is the will of God!...
Because I've pleased
Cennamallikārjuna, I've seen
Saṅgana Basavaṇṇa's holy feet,
And I am saved!

೭

ಮತ್ತಂ,
ಅಯ್ಯಾ, ನಿಮ್ಮ ಸಜ್ಜನ ಸದಾಚಾರವ ಕಂಡೆನಾಗಿ,
ಎನ್ನ ಕಂಗಳ ಪಟಲ ಹರಿಯಿತ್ತಿಂದು.
ಅಯ್ಯಾ, ನಿಮ್ಮ ಸಜ್ಜನ ಸದ್ಭಾವರ ಶ್ರೀಚರಣಕ್ಕೆರಗಿದೆನಾಗಿ,
ಎನ್ನ ಹಣೆಯ ಲಿಖಿತ ತೊಡೆಯಿತ್ತಿಂದು.
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯಾ,
ನಿಮ್ಮ ಶರಣ ಸಂಗನಬಸವಣ್ಣನ ಪಾದವ ಕಂಡು
ಮಿಗೆ ಮಿಗೆ ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು!

mattaṁ,
ayyā, nimma sajjana sadācārava kaṇḍenāgi,
enna kaṅgaḷa paṭala haṛiyittindu.
ayyā, nimma sajjana sadbhāvara śrīcaranakkeṛagidenāgi,
enna haṇeya likhita toḍeyittindu.
Cennamallikārjunayyā.
nimma śaraṇa Saṅganabasavaṇṇana pādava kaṇḍu
mige mige namō namō enutirdenu!

Again:
O Sir, because I have known
Your virtue and your righteousness,
Today I have torn off
The curtain from my eyes!
O Sir, because I have bowed
To your devotees' holy feet,
Today the writing on my brow
Has been erased!

O Cennamallikārjuna Lord,
On seeing the feet
Of your śaraṇa Saṅgana Basavaṇṇa,
With all my heart I say,
And say again and again,
Hail, O hail!

ಇಂತು ಮಹಾದೇವಿಯಕ್ಕಗಳು ಬಸವರಾಜದೇವರ ಶ್ರೀಪಾದಮಂ ದರ್ಶನ ಮಾಗಿ ನಮಸ್ಕರಿಸಿ ಕೈಮುಗಿದು ನಿಂದಿರಲು, ಆ ಪ್ರಸ್ತಾವದೊಳು ಬಸವರಾಜದೇವರು ಮಹಾದೇವಿಯಕ್ಕನಂ ಕಂಡು ಪ್ರಭುದೇವರಿಗೆ ತೋಱಿ ನುಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ;

intu Mahādēviyakkagaḷu Basavarājadēvara śrīpādamaṁ darśanamāgi namaskarisi kaimugidu nindiralu, ā prastāvadōḷu Basavarājadēvaru Mahādēviyakkanaṁ kaṇḍu Prabhudēvarige tōṟi nuḍida prastāvada vacana:

The vacana which tells how, when Mahādēviyakka, on meeting Lord Basavarāja's holy feet, had done obeisance to him and was standing before him with folded hands, on this occasion Lord Basavarāja, seeing Mahādēviyakka, presented her to Prabhudēva and said:

೮

ಕಾಯದ ಲಜ್ಜೆಯ ಕಲ್ಪಿತವ ಕಳೆದು,
ಜೀವದ ಲಜ್ಜೆಯ ಮೋಹವನಳಿದು,
ಮನದ ಲಜ್ಜೆಯ ನೆನಹ ಸುಟ್ಟು,
ಭಾವದ ಕೂಟ ಬತ್ತಲೆಯೆಂದಱಿದು,
ತವಕದ ಸ್ನೇಹ ವ್ಯವಹಾರಕ್ಕೆ ಹುಗದು.
ಕೂಡಲಸಂಗಮದೇವಯ್ಯಾ,
ಎನ್ನ ಹೆತ್ತ ತಾಯಿ ಮಹಾದೇವಿಯಕ್ಕನ
ನಿಲವ ನೋಡಯ್ಯಾ ಪ್ರಭುವೆ!

kāyada lajjeya kalpitava kaḷedu,
jīvada lajjeya mōhavanaḷidu,
manada lajjeya nenaha suṭṭu,
bhāvada kūṭa battaleyendaṟidu,
tavakada snēha vyavahārakke hugadu.
Kūḍalasaṅgamadēvayyā,
enna hetta tāyi Mahādēviyakkana
nilava nōḍayyā Prabhuve!

Once she has effaced the body's fancied shame;
Destroyed the lie
Of the soul's shame;
Consumed in fire the very thought
Of the mind's shame;
Knowing that the the union of the naked will
Alone is true, her ardent love has little truck
With the world's mart . . .
O Kūḍala Saṅgama Lord,
Behold the majesty
Of Mahādēviyakka,
The mother who gave me birth,
O Prabhu!

೯

ಮತ್ತಂ,
ರೂಹಿಲ್ಲದಂಗೆ ಒಲಿದವರಿಗೆ ತನುವಿನ ಹಂಗುಂಟೆ ?
ಮನವಿಲ್ಲದವಂಗೆ ಮಚ್ಚಿದವರಿಗೆ ಅಭಿಮಾನದ ಹಂಗುಂಟೆ ?
ದಿಗಂಬರಂಗೆ ಒಲಿದವರಿಗೆ ಕೌಪೀನದ ಹಂಗುಂಟೆ ?
ಕೂಡಲಸಂಗಮದೇವಯ್ಯಾ,
ಮಹಾದೇವಿಯಕ್ಕನೆಂಬ ಭಕ್ತಿಗೆ
ಆವ ಹೊಱೆಯೂ ಇಲ್ಲ ನೋಡಾ ಪ್ರಭುವೆ !

mattaṁ,
rūhilladaṅge olidavarige tanuvina haṅguṇṭe?
manavilladavaṅge maccidavarige abhimānada haṅguṇṭe?
digaṁbaraṅge olidavarige koupīnada haṅguṇṭe?
Kūḍalasaṅgamadēvayyā,
Mahādēviyakkaneṁba bhaktege
āva hoṟeyū illa nōḍā Prabhuve!

Again:
Does one who has loved
The One without form
Have need of body?
Does one who has loved
The One without mind
Have need of shame?

Does one who has loved
The sky-clad One
Have need of a girdle-cloth?
O Kūḍala Saṅgama Lord,
A devotee like Mahādēviyakka
Needs no encumbrances at all:
Mark that, Prabhu!

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ಪ್ರಭುದೇವರಿಗೆ ಮಹಾದೇವಿಯಕ್ಕನ ನಿಲವ ನೊರೆದೊರೆದು ಹೇಳಿ ತೋಱಲು, ಆ ಪ್ರಭುದೇವರು ಮಹಾದೇವಿಯಕ್ಕನ ಅನುಭಾವ ಸುಖಮುಖದಿಂ ನುಡಿಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Basavarājadēvaru Prabhudēvarige Mahādēviyakkana nilavanoredoredu hēḷi tōṟalu, ā Prabhudēvaru Mahādēviyakkana anubhāvasukhamukhadiṁ nuḍisuva prastāvada vacana:

The vacana which tells how Lord Basavarāja presented Mahādēviyakka to Prabhudēva in a detailed description and the latter made her speak out of the joy of her mystic experience:

೧೦

ಉದುಮದದ ಯೌವನವನೊಳಕೊಂಡ ಸತಿ
ನೀನು ಇತ್ತಲೇಕೆ ಬಂದೆಯವ್ವಾ ?
ಸತಿಯೆಂದರೆ ಮುನಿವರು ನಮ್ಮ ಶರಣರು.
ನಿನ್ನ ಪತಿಯ ಕುಱುಹ ಹೇಳಿದರೆ ಬಂದು ಕುಳ್ಳಿರು.
ಅಲ್ಲದರೆ ತೊಲಗು ತಾಯೆ.
ನಮ್ಮ ಗುಹೇಶ್ವರನ ಶರಣರಲ್ಲಿ
ಸಂಗಸುಖಿಸನ್ನಹಿತವ ಬಯಸುವರೆ,
ನಿನ್ನ ಪತಿಯಾರೆಂಬುದ ಹೇಳಾ ಎಲೆ ಅವ್ವಾ.

udumadada youvanavanoḷakoṇḍa sati
nīnu ittalēke bandeyavvā?
satiyendare munivaru namma śaraṇaru.
ninna patiya kuṟuha hēḷidare bandu kuḷḷiru.
alladare tolagu tāye.
namma Gahēśvarana śaraṇaralli
Saṅgasukhasannahitava bayasuvare,
ninna patiyāreṁbuda hēḷā ele avvā.

Why come you hither, pray,
O woman in the lusty bloom of youth?
At the word woman our śaraṇas
See red! If you can tell
Your husband's identity, come sit;
Else, pray, be gone!
If you desire the joy of fellowship
With our Guhēśvara's śaraṇas,
Tell who your husband be,
O Mother!

೧೧

ಮತ್ತಂ,

ಕಾಯ ಸತಿಯೆಂದು ಹೇಸಿ ಕಳೆದೆ.
ವಾಯದ ಮನ ಮಾಯೆಯೆಂದು ಹೇಸಿ ಬಿಟ್ಟೆ.
ವಾಯದ ಸತಿಯೆಂಬ ಸಂದೇಹವೆಮಗೇಕೆ ?
ಸತಿಯರ ಗೋಷ್ಠಿ ವಿಷ ಕಾಣವ್ವಾ.
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ
ನಿನ್ನ ಪತಿಯ ಕುಱುಹು ಹೇಳಾ ಎಲೆ ಅವ್ವಾ.

mattaṁ,

kāya satiyendu hēsi kaḷede.
vāyada mana māyeyendu hēsi biṭṭe.
vāyada satiyeṁba sandēhavemagēke?
satiyara gōṣṭhi viṣa kāṇavvā.
Guhēśvaraliṅgadalli
ninna patiya kuṟuhu hēḷā ele avvā.

Again:

Being sick at the body being a woman,
I put it away;
Being sick at the mind's guile being a dream,
I gave it up;
Why leave a doubt that woman is a guile?
Look, mother, all converse
With women is a poisonous dish...
In Guhēśvaraliṅga, tell us, pray,
Who may your husband be.

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ಮಹಾದೇವಿಯಕ್ಕಗಳ ಬೆಸಗೊಳಲು, ಆ ಮಹಾ ದೇವಿಯಕ್ಕಗಳು ತನ್ನ ಪತಿಯ ಕುಱುಹ ಬಿನ್ನಹಮಂ ಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabuhudēvaru Mahādēviyakkagaḷa besagoḷalu, ā Mahādēviyakkagaḷu tanna patiya kuṟuha binnahamaṁ māḍuva prastāvada vacana:

The vacana which tells how, on Prabhudēva thus asking Mahādēviyakka, she revealed her husband's identity:

೧೨

ಹರನೆ, ನೀನೆನಗೆ ಗಂಡನಾಗಬೇಕೆಂದು
ಅನಂತಕಾಲ ತಪಸಿದ್ದೆ ನೋಡಾ!
ಹಸೆಯ ಮೇಲಣ ಮಾತ ಬೆಸಗೊಳಲಟ್ಟಿದರೆ,
ಶಶಿಧರನ ಹತ್ತಿರಿಗೆ ಕಳುಹಿದರೆಮ್ಮವರು,
ಭಸ್ಮವನೆ ಹೂಸಿ, ಕಂಕಣವನೆ ಕಟ್ಟಿ,
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನ ತನಗೆ ನಾನಾಗಬೇಕೆಂದು.

harane, nīnenage gaṇḍanāgabēkendu
anantakāla tapasidde nōḍā!
haseya mēlaṇa māta besagoḷalaṭṭidare,
śaśidharana hattirige kaḷuhidaremmavaru,
bhasmavane hūsi, kaṅkaṇavane kaṭṭi,
Cennamallikārjuna tanage nānāgabēkendu.

Hara, for endless time have I
Made penance, so you might
Become my wedded lord!
When word was sent to learn
Of matters for the bridal seat,
Mine own sent me to Him
Who holds the Moon:
Smeared ash,
And tied the bracelet to my wrist,
So I might be
Cennamallikārjuna's own.

೧೩

ಮತ್ತಂ,

ಪಚ್ಚೆಯ ನೆಲಗಟ್ಟು, ಕನಕದ ತೋರಣ,
ವಜ್ರದ ಕಂಭ, ಪವಳದ ಚಪ್ಪರವಿಕ್ಕಿ ಮದುವೆಯ ಮಾಡಿದರು,
ನಮ್ಮವರೆನ್ನ ಮದುವೆಯ ಮಾಡಿದರು.
ಕಂಕಣ ಕೈದಾರ ಸ್ಥಿರಸೇಸೆಯನಿಕ್ಕಿ,
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನನೆಂಬ ಗಂಡಗೆನ್ನ ಮದುವೆಯ ಮಾಡಿದರು.

mattaṁ,

pacceya nelagaṭṭu, kanakada tōraṇa,
vajrada kaṁbha, pavaḷada capparavikki maduveya māḍidaru,
nammavarenna maduveyamāḍidaru.
kaṅkaṇa kaidāra sthirasēseyanikki,
Cennamallikārjunaneṁba gaṇḍagenna maduveya māḍidaru.

Again:

An emerald floor, a gold festoon,
A diamond pillar and a coral roof—
When these were laid on, they performed
My marriage; ay, mine own
Performed my marriage-rite.
With bracelets, and with water poured
Upon the cupped hands, and with lasting rice
They wed me to a groom by name
Cennamallikārjuna.

೧೪

ಮತ್ತಂ,

ಗುರುವೆ ತೆತ್ತಿಗನಾದ. ಲಿಂಗವೆ ಮದವಳಿಗನಾದ.
ನಾನೆ ಮದವಳಿಗೆಯಾದೆನು.
ಈ ಭುವನವೆಲ್ಲಱಿಯಲು ಅಸಂಖ್ಯಾತರೆನಗೆ ತಾಯಿತಂದೆಗಳು.
ಕೊಟ್ಟರು ಪ್ರಭುವಿನ ಮನೆಗೆ ಸಾದೃಶ್ಯವಪ್ಪ ವರನ ನೋಡಿ.
ಇದು ಕಾರಣ ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನ ಗಂಡನೆನಗೆ.
ಮಿಕ್ಕಿನ ಲೋಕದ ಗಂಡರೆನಗೆ ಸಂಬಂಧವಿಲ್ಲವಯ್ಯಾ ಪ್ರಭುವೆ.

mattaṁ,

guruve tettiganāda. liṅgave madavaḷiganāda,
nāne madavaḷigeyādenu.

ī bhuvanavellaṟiyalu asaṅkhyātarenage tāyitandegaḷu.
koṭṭaru Prabhuvina manege sādṛśyavappa varana nōḍi.
idu kāraṇa Cennamallikārjuna gaṇḍanenage.
mikkina lōkada gaṇḍarenage saṁbandhavillavayyā Prabhuve.

Again:

Guru was kinsman to officiate;
Liṅga the bridegroom, I the bride;
This all the worlds do know:
My father and my mother were
The innumerable saints;
Behold, they gave me, to a groom
Becoming Prabhu's house.
Therefore, Cennamallikārjuna is my lord:
No other husbands in the world
Are aught to me, Prabhu!

ಈ ಹೀಗೆಂದು ಮಹಾದೇವಿಯಕ್ಕಗಳು ತಮ್ಮ ಪತಿಯ ಕುಱುಹ ಹೇಳಲು, ಆದರೆ ನೀನು ಕೌಶಿಕನೆಂಬ ಭವಿಯ ಮೇಲೆ ಲಿಂಗಧಾರಣವಾಗದ ತಪ್ಪ ಹೊಱಿಸಿ, ನಿರ್ವಾಣವಾಗಿ ಬಹಲ್ಲಿ, ಕೇಶ ಮಱೆಯಾದರೆ ಅಭಿಮಾನ ಹಱಿಯದೆಂದು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Mahādēviyakkagaḷu tamma patiya kuṟuha hēḷalu, ādare nīnu Kouśikaneṁba bhaviya mēle liṅgadhāraṇavāgada tappa hoṟisi, nirvāṇavāgi bahalli kēśamaṟeyādare abhimāna haṟiyadendu nirūpisida prastāvada vacana:

The vacana which tells how, when Mahādēviyakka had thus told of the identity of her husband, he (Prabhudēva) remarked: "However, though you laid on the worldling Kauśika the reproach of not wearing the Liṅga and came here in a nude state, your self-consciousness is not yet shed since you wear your hair as a screen":

೧೫

ತಪ್ಪ ಹೊಱಿಸಿ ಹೊರಟಿಹೆನೆಂಬುದು ಸತ್ಯವೆ ?
ತನು ಸೀರೆಯನಳಿದು ನಿರ್ವಾಣವಾದಲ್ಲಿ
ಮನದ ಭ್ರಾಂತು ನಿಶ್ಚಯವಾಗದು.
ಕೇಶವೆಂಬ ಸೀರೆ ಅಂಗಕ್ಕೆ ಮಱೆಯಾಯಿತ್ತು.
ಅಪಮಾನವೆಂತು ಹಱಿಯಿತ್ತು ?
ಅದು ಗುಹೇಶ್ವರಲಿಂಗಕ್ಕೆ ಸಲ್ಲದ ವೇಷ.

tappa hoṟisi horaṭihenembudu satyavē?
tanu sīreyanaḷidu nirvāṇavādalli
manada bhrāntu niścayavāgadu.
kēśavemba sīre aṅgakke maṟeyāyittu.
apamānaventu haṟiyittu?
adu Gahēśvaraliṅgakke sallada vēṣa.

Is it true that you laid the blame
And left him? By shedding your dress,
And laying the body bare,
The error of your mind cannot be stilled;
The garment of your hair yet screens your form.
How is it that your shame is shed?
This sort of dress does not befit
Guhēśvaraliṅga!

ಇದಕ್ಕೆ ಮಹಾದೇವಿಯಕ್ಕಗಳ ಬಿನ್ನಹ:

idakke Mahādēviyakkagaḷa binnaha:

Thereto Mahādēviyakka's reply:

೧೬

ಕಾಯ ಕಱ್ರನೆ ಕಂದಿದಡೇನಯ್ಯಾ?
ಕಾಯ ಮಿಱ್ರನೆ ಮಿಂಚಿದಡೇನಯ್ಯಾ?
ಅಂತರಂಗ ಶುದ್ಧವಾದ ಬಳಿಕ,
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನಲಿಂಗವು ಒಲಿದ ಕಾಯವು ಹೇಗಿದ್ದಡೇನಯ್ಯಾ?

kāya kaṟrane kandidaḍēnayyā?
kāya miṟrane miñcidaḍēnayyā?
antaraṅga śuddhavāda baḷika,
Cennamallikārjunaliṅgavu olida kāyavu hēgiddaḍēnayyā?

What if the body darkens black as black?
What if the body flashes light as light?
When once your heart is purified,
What does it signify what body it is
That Cennamallikārjunaliṅga loves?

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ಕೊಟ್ಟ ಪ್ರತ್ಯುತ್ತರ:

idakke Prabhudēvaru koṭṭa pratyuttara:

The reply given by Prabhudēva thereto:

೧೭

ದೇವನೊಲಿದ, ನೀನೊಲಿದೆನೆಂಬುದು ಅದಾವುದಕ್ಕ ?
ಭಾವ ಶುದ್ಧವಾದಲ್ಲಿ ಸೀರೆಯನಳಿದು
ಕೂದಲ ಮಱೆಸಲೇತಕ್ಕೆ ?
ಅದು ಅಂತರಂಗದ ನಾಚಿಕೆ ಬಾಹ್ಯದಲ್ಲಿ ತೋಱಿತ್ತು.
ಅದು ಗುಹೇಶ್ವರಲಿಂಗಕ್ಕೆ ಒಲವರವಲ್ಲ.

dēvanōlida, nīnolidenembudu adāvudakka?
bhāva śuddhavādalli sīreyanaḷidu
kūdala maṟesalētakke?
adu antaraṅgada nācike bāhyadalli tōṟittu.
adu Guhēśvaraliṅgakke olavaravalla.

What does it mean:
That God loves you, and you love God?
Shedding your garment when your spirit is pure,
Why do you cloak yourself in hair?
This shame that lurks within your heart
Thus shows outside: it will not please
Guhēśvaraliṅga!

ಇದಕ್ಕೆ ಮಹಾದೇವಿಯಕ್ಕಗಳ ಬಿನ್ನಹ:

idakke Mahādēviyakkagaḷa binnaha:

Mahādēviyakka's answer thereto:

೧೮

ಘಳ ಒಳಗೆ ಪಕ್ವವಾಗಿಯಲ್ಲದೆ ಹೊಱಿಗಣ ಸಿಪ್ಪೆ ಒಪ್ಪಗೆಡದು.
ಕಾಮನ ಮುದ್ರೆಯ ಕಂಡು ನಿಮಗೆ ನೋವಾದಿಹಿತೆಂದು,
ಆ ಭಾವದಿಂದ ಮುಚ್ಚಿದೆ. ಇದಕ್ಕೆ ನೋವೇಕೆ ?
ಕಾಡದಿರಣ್ಣಾ, ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನದೇವರದೇವನ ಒಳಗಾದವಳಾ.

phaḷa oḷage pakvavāgiyallade hoṛagaṇa sippe oppageḍadu.
kāmana mudreya kaṇḍu nimage nōvādihitendu,
ā bhāvadinda muccide. idakke nōvēke?
kāḍadiraṇṇā, Cennamallikārjunadēvaradēvana oḷagādavaḷā.

Unless the fruit is ripe within,
The outer peel will never lose
Its gloss....I covered myself
With this intent:
Lest sight of seals of love
Should do you hurt.
Is any harm in this?
Pray, do not tease me who am
In Cennamallikārjuna, God of gods.

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ಪ್ರತ್ಯುತ್ತರದ ವಚನ:

idakke Prabhudēvara pratyuttarada vacana:

Prabhudēva's rejoinder thereto:

೧೯

ನೀ ದೇವರೊಳಗೊ? ದೇವರು ನಿನ್ನೊಳಗೊ?
ಎಂಬ ಠಾವನಱಿಯೆ.
ಸಿಪ್ಪೆ ಒಪ್ಪಗೆಟ್ಟಾಗ
ಹಣ್ಣಿನ ರಸ ಕೊಳಕಾಯಿತ್ತು.
ಅದು ಗುಹೇಶ್ವರನೊಪ್ಪದ ಮಾತು.

nī dēvaroḷago? dēvaru ninnoḷago?
emba ṭhāvanaṛiye.
sippe oppageṭṭāga
haṇṇina rasa koḷakāyittu.
adu Guhēśvaranoppada mātu.

Are you in God? or God in you?
I do not see the point.
Whenever the peel has lost its gloss,
It means the juice within the fruit
Has turned to rot:
Such business does not please
Guhēśvara!

ಇದಕ್ಕೆ ಮಹಾದೇವಿಯಕ್ಕಗಳ ಬಿನ್ನಪ:
idakke Mahādēviyakkagaḷa binnaha :
Mahādēviyakka's submission thereon:

೨೦

ಗುಣದೋಷವ ಸಂಪಾದನೆಯ ಮಾಡುವನ್ನಕ್ಕ
ಕಾಮದ ಒಡಲು, ಕ್ರೋಧದ ಗೊತ್ತು,
ಲೋಭದ ಇಕ್ಕೆ, ಮೋಹದ ಮಂದಿರ,
ಮದದ ಆವರಣ, ಮತ್ಸರದ ಹೊದಿಕೆ.
ಆ ಭಾವವಳಿತಲ್ಲದೆ ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನನ ಕೇಳುವುದಕ್ಕಿಂಬಿಲ್ಲ,
ಎಲೆ ಅಣ್ಣಗಳಿರಾ.

guṇadōṣava saṁpādaneya māḍuvannakka
kāmada oḍalu, krōdhada gottu,
lōbhada ikke, mōhada mandira,
madada āvaraṇa, matsarada hodike.
ā bhāvavaṟatallade Cennamallikārjunana kēḷuvudakkiṁbilla.
elle aṇṇagaḷirā.

So long as you discern
Virtue and fault,
It is a body of desire,
A source of anger, den of greed,
A temple of fascination, vault of pride,
A cloak of spite.
Until this sense is shed,
There is no ground, dear Sirs,
To talk of Cennamallikārjuna.

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ಕೊಟ್ಟ ಪ್ರತ್ಯುತ್ತರ:
idakke Prabhudēvaru koṭṭa pratyuttara :
The reply given by Prabhudēva thereto:

೨೧

ಕಾಮದಿಂದ ಕಂಡ, ಕ್ರೋಧದಿಂದ ಅಸ್ತಿ,
ಲೋಭದಿಂದ ಸಕಲ ವಿಷಯಂಗಳು.
ಮೋಹದಿಂದ ನೋಡಿಹೆನೆಂಬುದೆಲ್ಲವು
ಕಾಮನ ಬಲೆಯೊಳಗು.
ಕಾಮನ ಗೆದ್ದ ಠಾವಾವುದು ಹೇಳಾ ಗುಹೇಶ್ವರಲಿಂಗಕ್ಕೆ ?

kāmadinda kaṇḍa, krōdhadinda asti,
lōbhadinda sakala viṣayaṅgaḷu.
mōhadinda nōḍiheneṁbudellavu
kāmana baleyoḷagu.
kāmana gedda ṭhāvāvudu hēḷā Guhēśvaraliṅgakke?

The body is for lust, for anger bones;
The senses, all for greed;
All that you wish to see
For lure of eyes,
Is web of lust:
Tell, then, Guhēśvaraliṅga,
When you subdued the god of love.

ಇದಕ್ಕೆ ಮಹಾದೇವಿಯಕ್ಕಗಳ ಬಿನ್ನಹ:

idakke Mahādēviyakkagaḷa binnaha:

Mahādēviyakka's answer thereto:

೨೨

ಕೆಂಡದ ಶವದಂತೆ, ಸೂತ್ರ ತಪ್ಪಿದ ಬೊಂಬೆಯಂತೆ,
ಜಲವಱತ ತಟಾಕದಂತೆ, ಬೆಂದ ನುಲಿಯಂತೆ
ಮತ್ತೆ ಹಿಂದಣಂಗ ಉಂಟೆ ಅಣ್ಣಾ,
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನನಂಗವೆ ಆಶ್ರಯವಾದವಳಿಗೆ?

keṇḍada śavadante, sūtra tappida bōṁbeyante,
jalavaṟata taṭākadante, benda nuliyante
matte hindaṇaṅga uṇṭe aṇṇā,
Cennamallikārjunanaṅgave āśrayavādavaḷige?

For one who, like a burnt-up corpse,
Like puppet with a broken string,
Like tank whose water has dried up,
Like a burnt cord,
Has made her home within
Cennamallikārjuna's body, is there still
Her former body's trace?

ಇಂತು ಮಹಾದೇವಿಯಕ್ಕಗಳು ನಾನು ನಿಃಕಾಮಿಯಾಗಿ ನಿರಾಕಾರಬ್ರಹ್ಮವನೆ ಕೈವಿಡಿದೆನೆಂದು ನಿರೂಪಿಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Mahādēviyakkagaḷu nānu niḥkāmiyāgi nirākārabrahma vane kaiviḍidenendu nirūpisuva prastāvada vacana:

The vacana which tells how Mahādēviyakka observed: "Stripped of lust, I have become the bride of the formless Brahma":

೨೩

ಸಾವಿಲ್ಲದ ಕೇಡಿಲ್ಲದ ರೂಹಿಲ್ಲದ ಚೆಲುವಂಗೆ,
ಭವವಿಲ್ಲದ ಭಯವಿಲ್ಲದ ನಿರ್ಭಯ ಚೆಲುವಂಗೆ
ನಾನೊಲಿದೆನಯ್ಯಾ.
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನ ಗಂಡನೆನಗೆ.
ಮಿಕ್ಕಿನ ಲೋಕದ ಗಂಡರೆನಗೆ ಸಂಬಂಧವಿಲ್ಲವಯ್ಯಾ.

sāvillada kēḍillada rūhillada celuvaṅge,
bhavavillada bhayavillada nirbhaya celuvaṅge
nānolidenayyā,
Cennamallikārjuna gaṇḍanenage.
mikkina lōkada gaṇḍarenage saṁbandhavillavayyā.

O Sir, I love the beautiful One,
The formless One, who is beyond
Or death or dissolution;
The beautiful One,
The fearless, dauntless One,
Who is past birth . . .
Cennamallikārjuna is my groom:
All other husbands in the world
Are naught to me!

ಈ ಹೀಗೆಂದು ಮಹಾದೇವಿಯಕ್ಕಗಳು ಬಿನ್ನೈಸಲು, ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ಆ ಉತ್ತರಮಂ ಖಂಡಿಸಿ ನುಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Mahādēviyakkagaḷu binnaisalu, idakke Prabhudēvaru ā uttaramaṁ khaṇḍisi nuḍida prastāvada vacana:

The vacana which tells how, when Mahādēviyakka answered thus, Prabhudēva spoke in refutation of her reply:

೨೪

ರೂಪಿಂಗೆ ಕೇಡುಂಟು. ನಿರೂಪಿಂಗೆ ಕೇಡಿಲ್ಲ.
ರೂಪು ನಿರೂಪನೊಡಗೂಡುವ ಪರಿ ಎಂತು ಹೇಳಾ ?
ಅಸಂಬಂಧ ಸಂಬಂಧವಾಗಿ ಇದೆ.
ದೇಹ ಇಂದ್ರಿಯವೆಂಬ ಜಾತಿಸೂತಕವಿರಲು,
ಗುಹೇಶ್ವರಲಿಂಗವ ಮುಟ್ಟಬಾರದು ಕೇಳವ್ವಾ.

rūpiṅge kēḍuṇṭu. nirūpiṅge kēḍilla.
rūpu nirūpanoḍagūḍuva pari entu hēḷā ?
asaṁbandha saṁbandhavāgi ide,
dēha indriyaveṁba jātisūtakaviralu,
Guhēśvaraliṅgava muṭṭābāradu kēḷavvā.

The form dissolves,
The formless thing does not:
How can there be
Marriage between the form and formlessness?
That means a bond
With what cannot be bound . . .
So long as there must be
The natural taint of body and of sense,
So long you cannot reach
Guhēśvaraliṅga: hear that, Mother!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಮಹಾದೇವಿಯಕ್ಕಗಳು ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru nirūpisalu, Mahādēviyakkagaḷu binnaisuva prastāvada vacana:

The vacana which tells what, on Prabhudēva making this remark, Mahādēviyakka replied:

೨೫

ಹಾವಿನ ಹಲ್ಲ ಕಳೆದು ಹಾವನಾಡಿಸಬಲ್ಲರೆ,
ಹಾವಿನ ಸಂಗವ ಲೇಸು ಕಂಡಯ್ಯಾ.
ಕಾಯದ ಸಂಗವ ವಿವರಿಸಬಲ್ಲರೆ,
ಕಾಯದ ಸಂಗವ ಲೇಸು ಕಂಡಯ್ಯಾ.

ತಾಯಿ ರಕ್ಕಸಿಯಾದಂತೆ ಕಾಯವಿಕಾರವು.
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯಾ,
ನೀನೊಲಿದವರ ಕಾಯಗೊಂಡಿದ್ದರೆನಬೇಡಾ.

hāvina halla kaḷedu hāvanāḍisaballare,
hāvina saṅgave lēsu kaṇḍayyā.
kāyada saṅgava vivarisaballare,
kāyada saṅgave lēsu kaṇḍayyā.
tāyi rakkasiyādante kāyavikāravu.
Cennamallikārjunayyā,
nīnolidavara kāyagoṇḍiddarenabēḍā.

Look you, good Sir:
Association with a snake is good
Provided you can draw its fangs
And make it play; just so,
If you completely understand
Your contact with the flesh,
Association with the flesh is good.
The passions of the body are
As if your mother had become
A monster . . .
Cennamallikārjuna Lord,
Do not say they have a body who
Are loved by you!

ಈ ಉತ್ತರಕ್ಕೆ ಪ್ರಭುದೇವರ ವಚನ:

ī uttarakke Prabhudēvara vacana:

Prabhudēva's vacana in reply thereto:

೨೬

ತನುಗುಣವ ವಿವರಿಸಿಹೆನೆಂದರೆ,
ಮನ ಶುದ್ಧವಾಗಬೇಕು.
ಮನದ ಗುಣವ ವಿವರಿಸಿಹೆನೆಂದರೆ,
ಇಂದ್ರಿಯ ಶುದ್ಧವಾಗಬೇಕು.
ತನು ಮನ ಇಂದ್ರಿಯಂಗಳು
ಶುದ್ಧ ಸುಯಿಧಾನವಾಗಿ ಲಿಂಗಮುಖಕ್ಕೆ ವೇದ್ಯವಾದಲ್ಲದೆ
ಗುಹೇಶ್ವರನ ಬೆಸಗೊಳಬಾರದು ಕೇಳಾ ತಾಯೆ.

tanuguṇava vivarisihenendare
mana śuddhavāgabēku.
manada guṇava vivarisihenendare
indriya śuddhavāgabēku.
tanu mana indriyaṅgaḷu
śuddha suyidhānavāgi liṅgamukhakke vēdyavādallade
Guhēśvarana besagoḷabāradu kēḷā tāye.

When you have understood the body, the mind
Ought to be purified;
When you have understood the mind, the sense
Ought to be purified;
Hear me, O Mother:
Until the body, mind and senses are
Made pure and tranquil, and
Turned Liṅga-ward,
You cannot make a prayer
To Guhēśvara!

ಈ ಉತ್ತರಕ್ಕೆ ಮಹಾದೇವಿಯಕ್ಕಗಳು ಕೊಟ್ಟ ಪ್ರತ್ಯುತ್ತರ:

ī uttarakke Mahādēviyakkagaḷu koṭṭa pratyuttara:

The rejoinder given by Mahādēviyakka to this reply:

೨೭

ತನು ಶುದ್ಧವಾಯಿತ್ತು, ಶಿವಭಕ್ತರೊಕ್ಕುದ ಕೊಂಡೆನ್ನ.
ಮನ ಶುದ್ಧವಾಯಿತ್ತು, ಅಸಂಖ್ಯಾತರ ನೆನೆದೆನ್ನ.
ಕಂಗಳು ಶುದ್ಧವಾಯಿತ್ತು, ಸಕಲ ಪುರಾತರ ನೋಡಿಯೆನ್ನ.
ಶ್ರೋತ್ರ ಶುದ್ಧವಾಯಿತ್ತು, ಅವರ ಕೀರ್ತಿಯ ಕೇಳಿಯೆನ್ನ.
ಭಾವನೆಯೆನಗಿದು ಜೀವನವು ಕೇಳಾ ಲಿಂಗತಂದೆ.
ನೆಟ್ಟನೆ ನಿಮ್ಮುವ ಪೂಜಿಸಿ
ಭವಗೆಟ್ಟೆನು ಕಾಣಾ ಮಲ್ಲಿಕಾರ್ಜುನಾ.

tanu śuddhavāyittu, śivabhaktarokkuda koṇḍenna.
mana śuddhavāyittu, asaṅkhyātara nenedenna.
kaṅgaḷu śuddhvāyittu, sakala purātara nōḍiyenna.
śrōtra śuddhavāyittu, avara kīrtiya kēḷiyenna.
bhāvaneyenagidu jīvanavu kēḷā liṅgatande.
neṭṭane nimmuva pūjisi
bhavageṭṭenu kāṇa Mallikārjunā.

By taking gifts from Śiva's devotees,
My body is purified;
By calling to my mind the countless ones,
My mind is purified;
By seeing all the ancient ones,
My eyes are purified;
By listening to their praise,
My ears are purified . . .
Hear me, O Father Liṅga:
This feeling has become my life . . .
Mark you, Cennamallikārjuna:
Worshipping Thee with all my heart,
My wheel of births has ceased!

೨೮

ಮತ್ತಂ,

ಬಸವಣ್ಣನ ಪಾದವ ಕಂಡೆನಾಗಿ,
ಎನ್ನಂಗ ನಾಸ್ತಿಯಾಯಿತ್ತು.
ಚೆನ್ನಬಸವಣ್ಣನ ಪಾದವ ಕಂಡೆನಾಗಿ,
ಎನ್ನ ಪ್ರಾಣ ಬಯಲಾಯಿತ್ತು.
ಪ್ರಭುವೆ, ನಿಮ್ಮ ಶ್ರೀಚರಣಕ್ಕೆ ಶರಣೆಂದೆನಾಗಿ,
ಎನ್ನ ಅಱಿವು ಸ್ವಯವಾಯಿತ್ತು.
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನದೇವಯ್ಯಾ,
ನಿಮ್ಮ ಶರಣರ ಕರುಣವ ಪಡೆದೆನಾಗಿ,
ಎನಗೆ ಮತ್ತಾವುದಿಲ್ಲವಯ್ಯಾ ಪ್ರಭುವೆ.

mattaṁ,

Basavaṇṇana pādava kaṇḍenāgi,
ennaṅga nāstiyāyittu.
Cennabasavaṇṇana pādava kaṇḍenāgi,
enna prāṇa bayalāyittu.
Prabhuve, nimma śrīcaraṇakke śaraṇendenāgi,
enna aṟivu svayavāyittu.
Cennamallikārjunadēvayyā,
nimma śaraṇara karuṇava paḍedenāgi,
enage mattāvudillavayyā Prabhuve.

Again:

Seeing Basavaṇṇa's feet,
My body has become as nought;
Seeing Cennabasavaṇṇa's feet,
My life, too, has become a void;
O Prabhu, bowing to your holy feet,
My consciousness has come to me.
O Cennamallikārjuna Lord,
Now that I have earned
The mercy of Thy śaraṇas,
There is nothing more I want,
O Prabhu!

ಈ ಹೀಗೆಂದು ಮಹಾದೇವಿಯಕ್ಕಗಳು ಬಿನ್ನೈಸಲು, ಪ್ರಭುದೇವರು ಕೊಟ್ಟ ಪ್ರತ್ಯುತ್ತರ:

ī hīgendu Mahādēviyakkagaḷu binnaisalu, Prabhudēvaru koṭṭa pratyuttara:

The reply given by Prabhudēva when Mahādēviyakka made this observation:

೨೯

ಕಾಯ ಶುದ್ಧವಾಯಿತ್ತೆಂದರೆ ಲಿಂಗ ನೆಲೆಗೊಳ್ಳದು.
ಜೀವ ಶುದ್ಧವಾಯಿತ್ತೆಂದರೆ ಲಿಂಗ ನೆಲೆಗೊಳ್ಳದು.
ಭಾವ ಶುದ್ಧವಾಯಿತ್ತೆಂದರೆ ಲಿಂಗ ನೆಲೆಗೊಳ್ಳದು.
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಶುದ್ಧ ಸುಯಿಧಾನಿಯಾದೆನೆಂದರೆ
ನಿಜವು ಸಾಧ್ಯವಾಗದು ಕೇಳಾ ಅವ್ವಾ.

kāya śuddhavāyittendare liṅga nelegoḷḷadu.
jīva śuddhavāyittendare liṅa nelegoḷḷadu.
bhāva śuddhavāyittendare liṅga nelegoḷḷadu
Guhēśvaraliṅgadalli śuddha suyidhāniyādenendare
nijavu sādhyavāgadu kēḷā avvā.

If you just say your body is made pure,
If does not mean that Liṅga is firm in you;
If you just say your life is purified,
It does not mean that Liṅga is firm in you;
If you just say your will is purified,
It does not mean that Liṅga is firm in you.

If you just say, in Guhēśvaraliṅga,
That you are pure and tranquil, then
Reality is not within your grasp:
Hear that, O Mother!

ಇದಕ್ಕೆ ಅಕ್ಕಗಳ ಪ್ರತ್ಯುತ್ತರ:

idakke Akkagaḷa pratyuttara:

Akka's rejoinder thereto:

೩೦

ಕಾಯದೊಳಗೆ ಅಕಾಯವಾಯಿತ್ತು.
ಜೀವದೊಳಗೆ ನಿರ್ಜೀವವಾಯಿತ್ತು.
ಭಾವದೊಳಗೆ ನಿರ್ಭಾವವಾಯಿತ್ತು.
ಎನ್ನ ಮನದೊಳಗೆ ಘನ ನೆನಹಾಯಿತ್ತು.
ಎನ್ನ ತಲೆ ಮೊಲೆಗಳ ನೋಡಿ ಸಲಹಿದಿರಾಗಿ,
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನನ ಧರ್ಮದವಳಾನು.

kāyadoḷage akāyavāyittu.
jīvadoḷage nirjīvavāyittu.
bhāvadoḷage nirbhāvavāyittu.
enna manadoḷage ghana nenahāyittu.
enna tale molegaḷa nōḍi salahidirāgi
Cennamallikārjunana dharmadavaḷānu.

Within my body there is now
A disembodied state;
Within my life there is a state
Transcending life;
Within my will there is
A will-lessness.
The Absolute has become the thought
Of my whole mind.
Because you, seeing my woman's head and breasts,
Befriended me, I now belong
To Cennamallikārjuna's grace.

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Prabhndēvara pratyuttara:

Prabhu's reply thereto:

೩೧

ಕೂಡಲಿಲ್ಲದ ಘನವ ಕೂಡುವ ಪರಿ ಎಂತವ್ವಾ ?
ಹೇಳಿದರೆ ಅದಕ್ಕದೆ ಕೊಱತೆ.
ಗುಹೇಶ್ವರಲಿಂಗವ ಬೇಱುಮಾಡಿ
ಬೆರಸುವ ಪರಿ ಎಂತು ಹೇಳಾ.

kūḍalillada ghanava kūḍuva pari entavvā?
hēḷidare adakkade koṟate.
Guhēsvaraliṅgava bēṟumāḍi
berasuva pari entu hēḷā.

What, Mother, is the way
Of merging in the Absolute
Which bears not merging with?
Even as you say so, there's
A flaw in it.
Tell me the way to join
Guhēśvaraliṅga, yet keep Him apart!

ಇದಕ್ಕೆ ಅಕ್ಕಗಳ ಪ್ರತ್ಯುತ್ತರ:

idakke Akkagaḷa pratyuttara:

Akka's rejoinder thereto:

೩೨

ಗಟ್ಟಿದುಪ್ಪ ತಿಳಿದುಪ್ಪಕ್ಕೆ ಹಂಗುಂಟೇ ಅಯ್ಯಾ ?
ದೀಪಕ್ಕೆ ದೀಪ್ತಿಗೆ ಭೇದ ಉಂಟೇ ಅಯ್ಯಾ ?
ಅಂಗಕ್ಕೆ ಆತ್ಮಂಗೆ ಭಿನ್ನ ಉಂಟೇ ಅಯ್ಯಾ ?
ಎನ್ನಂಗವನು ಶ್ರೀಗುರು ಮಂತ್ರವ ಮಾಡಿ ತೋಱಿದನಾಗಿ,
ಸಾವಯ ನಿರವಯಕ್ಕೆ ಭಿನ್ನವಿಲ್ಲವಯ್ಯಾ.
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನದೇವರ ಬೆರಸಿ ಮತಿಗೆಟ್ಟವಳ
ಪಿತಕ್ಕೆ ನುಡಿಸುವಿರಯ್ಯಾ ಪ್ರಭುವೆ ?

gaṭṭiduppa tiḷiduppakke haṅguṇṭē ayyā?
dīpakke dīptige bhēda uṇṭē ayyā?
aṅgakke ātmaṅge bhinna uṇṭē ayyā?
ennaṅgavanu śrīguru mantrava māḍi tōṛidanāgi,
sāvaya niravayakke bhinnavillavayyā.
Cennamallikārjunadēvara berasi matigeṭṭavaḷa
ētakke nuḍisuvirayyā Prabhuve?

Is there a difference, Sir,
Between condensed and liquid ghee?
A difference between
A lamp and light?
Between the body and soul?
Because the holy Guru has proved
My body to be a charm,
There is no difference
Between the partite and the Impartite.
Why do you, Prabhu, make me speak
Who lost my consciousness
The moment I merged
In Lord Cennamallikārjuna?

೩೩

ಮತ್ತಂ,
ಅಂಗವ ಲಿಂಗಮುಖದಿಂದರ್ಪಿಸಿ, ಅಂಗ ಅನಂಗವಾಯಿತ್ತು.
ಮನವ ಅಱಿವಿಂಗರ್ಪಿಸಿ, ಮನ ಲಯವಾಯಿತ್ತು.
ಭಾವವ ತೃಪ್ತಿಗರ್ಪಿಸಿ, ಭಾವ ಬಯಲಾಯಿತ್ತು.
ಅಂಗ ಮನ ಭಾವವಳಿದ ಕಾರಣ, ಕಾಯ ಅಕಾಯವಾಯಿತ್ತು.
ಎನ್ನ ಕಾಯದ ಸುಖದ ಭೋಗವ ಲಿಂಗವೆ ಭೋಗಿಸುವುದಾಗಿ,
ಶರಣ ಸತಿ ಲಿಂಗ ಪತಿಯಾದೆನು.
ಇದು ಕಾರಣ
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನನೆಂಬ ಗಂಡನ ಒಳಹೊಕ್ಕು ಬೆರಸಿದೆನು.

mattaṁ,
aṅgava liṅgamukhadindarpisi aṅga anaṅgavāyittu.
manava aṛiviṅgarpisi, mana layavāyittu.
bhāvava tṛptigarpisi, bhāva bayalāyittu.
aṅga mana bhāvavaḷida kāraṇa, kāya akāyavāyittu.

enna kāyada sukhada bhōgava liṅgave bhōgisuvudāgi,
śaraṇa sati liṅga patiyādenu.
īdu kāraṇa
Cennamallikārjunanemba gaṇḍana oḷahokku berasidenu.

Again:

In dedicating the body unto Liṅga,
The body is made bodiless;
In dedicating the mind to Consciousness,
The mind is turned to naught;
In dedicating the will to Bliss,
The will is turned to void;
Because my body, mind and will
Have perished, my body has attained
A disembodied state.
Because it is the Liṅga that enjoys
The body's joys, I have become
A dedicated spouse
To my Lord Liṅga.
Therefore, I've entered my lord
Cennamallikārjuna
And merged in Him.

ಈ ಹೀಗೆಂದ ಮಹದೇವಿಯಕ್ಕಗಳ ಚಿದಹಂತೆಯ ಪ್ರಭುದೇವರು ಖಂಡಿಸಿ ನುಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgenda Mahādēviyakkagaḷa cidahanteya Prabhudēvaru khaṇḍisi nuḍida prastāvada vacana:

The vacana which tells how Prabhudēva spoke, refuting Mahādēviyakka's claim that she is Consciousness.

೩೪

ನಾ ಸತ್ತೆನೆಂದು ಹೆಣ ಕೂಗಿದುದುಂಟೆ ?
ಬೈಚಿಟ್ಟು ಬಯಕೆ ಕರೆದುದುಂಟೆ ?
ಹೆಪ್ಪಿಟ್ಟು ಹಾಲು ಸಿಹಿಯಪ್ಪುದೆ ?
ಈ ಮಾತು ಒಪ್ಪವಲ್ಲ ಗುಹೇಶ್ವರಲಿಂಗಕ್ಕೆ.

nā sattenendu heṇa kūgiduduṇṭe?
baiciṭṭa bayake kareduduṇṭe?
heppiṭṭa hālu sihiyappude?
ī mātu oppavalla Guhēśvaraliṅgakke.

Does the corpse cry out it is dead?
Or does the hidden hoard call out?
Is curdled milk still sweet?
This kind of talk will never please
Guhēśvaraliṅga!

ಇದಕ್ಕೆ ಅಕ್ಕಗಳ ಪ್ರತ್ಯುತ್ತರ:
idakke Akkagaḷa pratyuttara:
Akka's rejoinder thereto:

೩೫

ಸತ್ತ ಹೆಣ ಕೂಗಿದುದುಂಟು.
ಬೈಚಿಟ್ಟ ಬಯಕೆ ಕರೆದುದುಂಟು.
ಹೆಪ್ಪಿಟ್ಟ ಹಾಲು ಗಟ್ಟಿಗೊಂಡು ಸಿಹಿಯಾದುದುಂಟು.
ಇದ ನಿಶ್ಚೈಸಿ ನೋಡಿ ಚನ್ನಮಲ್ಲಿಕಾರ್ಜುನದೇವರಲ್ಲಿ.

satta heṇa kūgiduduṇṭu.
baiciṭṭa bayake kareduduṇṭu.
heppiṭṭa hālu gaṭṭigoṇḍu sihiyāduduṇṭu.
ida niścaisi nōḍi Cennamallikārjunadēvaralli.

Dead corpses have cried out,
And hidden hoards called out;
And curdled milk has, when condensed,
Proved sweet: do you make sure of it,
In Lord Cennamallikārjuna.

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ವಚನ:
idakke Prabhudēvara vacana:
Prabhudēva's vacana thereon:

೩೬

ಇದು ಎನಗೆ ಆಶ್ಚರ್ಯ ಹೇಳವ್ವಾ.
ಕಾಯವಿಲ್ಲದ ಸುಖವ, ಜೀವವಿಲ್ಲದ ಭವವ,
ಆ ಠಾವ ಹೇಳಾ ಗುಹೇಶ್ವರಲಿಂಗಕ್ಕೆ.

idu enage āścarya hēḷavvā.
kāyavillada sukhava, jīvavillada bhavava,
ā ṭhāva ḥēḷā Guhēśvaraliṅgakke.

What you say is a miracle to me:
Tell Guhēśvaraliṅga where to find
Joy without body, life in the world
Without a soul.

ಇದಕ್ಕೆ ಅಕ್ಕಗಳ ಪ್ರತ್ಯುತ್ತರ:

idakke Akkagaḷa pratyuttara:

Akka's rejoinder thereto:

೩೭

ಮರೆದೊಳಗಿ ಕನಸ ಕಂಡು ಹೇಳುವಲ್ಲಿ, ಸತ್ತ ಹೆಣ ಎದ್ದಿತ್ತು.
ತನ್ನ ಋಣ ನಿಧಾನ ಎದ್ದು ಕರೆಯಿತ್ತು.
ಹೆಪ್ಪಿಟ್ಟ ಹಾಲು ಘಟ್ಟಿತುಪ್ಪವಾಗಿ ಸಿಹಿಯಾಯಿತ್ತು.
ಇದಕ್ಕೆ ತಪ್ಪ ಸಾಧಿಸಲೇಕೆ,
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನದೇವರ ದೇವನಣ್ಣಗಳಿರಾ ?

maṟedoṟagi kanasa kaṇḍu hēḷuvalli, satta heṇa eddittu.
tanna ṟṇa nidhāna eddu kareyittu.
heppiṭṭa hālu ghaṭṭituppavāgi sihiyāyittu.
idakke tappa sādhisalēke,
Cennamallikārjunadēvara dēvanaṇṇagaḷirā ?

A body that is dead awakes
When, having dreamed in an oblivious state,
It tells its dream. The hoard
Rises to call to him whose due it is.
The curdled milk, hardened to ghee,
Grows sweet again.
Why seek a fault herein,
O brothers of Cennamallikārjuna,
God of gods?

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ಒಡಂಬಟ್ಟ ಪ್ರಸ್ತಾವದ ವಚನ:

idakke Prabhudēvaru oḍambaṭṭa prastāvada vacana:

The vacana which tells how Prabhudēva agreed therewith:

೩೮

ಇದು ಲೇಸಾಯಿತ್ತು.
ತುಂಬಿದ ಲೆಕ್ಕಕ್ಕೆ ಮತ್ತೊಂದೆಂದು ಕಡೆಗಾಣಿಸುವಂತೆ,
ಸ್ಥಾಣುವಿನ ಮರೆಯ ಚೋರನಂತೆ,
ಅಂಬುಧಿಯ ಕೊಂಬಿನಲ್ಲಿದ್ದ ವಿಹಂಗನಂತೆ,
ಎಲ್ಲಿ ಬಂದಡೂ ಗುಹೇಶ್ವರನೆಂಬ ಭಾವ ಒಂದಾಯಿತ್ತು.

idu lēsāyittu.
tuṁbida lekkakke mattondendu kaḍegāṇisuvante,
sthānuvina maṛeya cōranante,
aṁbudhiya koṁbinallidda vihaṅganante,
elli bandaḍū Guhēśvaraneṁba bhāva ondāyittu.

That is correct: wherever it moves,
The spirit of Guhēśvara is the same—
Whether It is
Like unit added to a full account,
Like a thief hiding behind
A naked trunk, or cloud
Over an inlet of the sea.

ಇದಕ್ಕೆ ಮಹಾದೇವಿಯಕ್ಕಗಳ ನಿರಹಂಭಾವದ ವಚನ:

idakke Mahādēviyakkagaḷa nirahaṁbhāvada vacana:

The vacana of Mahādēviyakka's humble submission thereto:

೩೯

ಎನಗೇಕಯ್ಯಾ? ನಾ ಪ್ರಪಂಚಿನ ಪುತ್ಥಳಿ.
ಮಾಯಿಕದ ಮಲಭಾಂಡ. ಆತುರದ ಭವನಿಳಯ.
ಜಲಕುಂಭದ ಒಡೆಯಲ್ಲಿ ಒಸರುವ ನೆಲೆಮನೆಗೇಕಯ್ಯಾ?
ಬೆರಳು ತಾಳಹಣ್ಣ ಹಿಸಿಕಿದಡೆ ಮೆಲಲುಂಟೆ?
ಬಿತ್ತೆಲ್ಲಾ ಜೀವ. ಅದಱೊಪ್ಪದ ತೆಱ ಎನಗೆ.
ಎನ್ನ ತಪ್ಪನೊಪ್ಪುಗೊಳ್ಳಿ.
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನದೇವರ ದೇವ ನೀವೆ ಅಣ್ಣಗಳಿರಾ.

enagēkayyā? nā prapañcina putthaḷi.
māyikada malabhāṇḍa. āturada bhavaniḷaya.
jalakuṁbhada oḍeyalli osaruva nelemanegēkayyā?
beraḷu tāḷahaṇṇa hisikidaḍe melaluṇṭe?

bittellā jīva. adaṟoppada teṟa enage.
enna tappanoppugoḷḷi.
Cennamallikārjunadēvara dēva nīve aṇṇagaḷirā.

Wherefore for me? I am
A puppet of this world, a vessel filled
With Maya's filth;
A worldly mansion by the passions torn.
Why for this earthly house
Which leaks as through a water-pitcher's crack?
Is it possible to chew
The nut of a palmyra tree
If you squeeze it with your finger?
Whatever has been sown is soul:
Be mine the nature of the rind.
Do you condone my faults.
You, brothers, you are yourselves
Cennamallikārjuna, God of gods!

೪೦

ಚಂದನವ ಕಡಿದು ಕೊಱೆದು ತೆಯ್ದಡೆ,
ನೊಂದೆನೆಂದು ಕಂಪ ಬಿಟ್ಟಿತ್ತೆ?
ತಂದು ಸುವರ್ಣವ ಕಡಿದೊರೆದಡೆ,
ಬೆಂದು ಕಳಂಕ ಹಿಡಿಯಿತ್ತೆ?
ಸಂದು ಸಂದನು ಕಡಿದ ಕಬ್ಬನು ತಂದು ಗಾಣದಲ್ಲಿಕ್ಕಿ ಅರೆದಡೆ,
ಬೆಂದು ಪಾಕಗೂಳ ಸಕ್ಕರೆಯಾಗಿ
ನೊಂದೆನೆಂದು ಸಿಹಿಯ ಬಿಟ್ಟಿತ್ತೆ?
ನಾ ಹಿಂದೆ ಮಾಡಿದ ಹೀನಂಗಳೆಲ್ಲವ ತಂದು
ಮುಂದಿಳುಹಲು ನಿಮಗೆ ಹಾನಿ.
ಎನ್ನ ತಂದೆ ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಯ್ಯಾ,
ಕೊಂದಡೆ ಶರಣೆಂಬುದ ಮಾಣೆ.

candanava kaḍidu koṟedu teydaḍe,
nondenendu kaṁpa biṭṭitte?
tandu suvarṇava kaḍidoredaḍe,
bendu kaḷaṅka hiḍiyitte?

sandu sandanu kaḍida kabbanu tandu gāṇadallikki aredaḍe,
bendu pākagūḷa sakkareyāgi
nondenendu sihiya biṭṭitte?
nā hinde māḍida hīnaṅgaḷellava tandu
mundiḷuhalu nimage hāni.
enna tande Cennamallikārjunadēvayyā,
kondaḍe śaraṇembuda māṇe.

You cut and saw and rub the sandal-wood:
Does it, being burnt, refuse its scent?
You cut and rub a piece of gold:
Does it, being heated, take in dross?
You cut a sugarcane joint by joint,
Put it and squeeze it in a press;
When heated, it gives sugar and jaggery:
Does it, being hurt, refuse its sweet?
When you rake up my bygone sins
And cast them in my face,
The loss is yours...
O Father Cennamallikārjuna Lord,
Though you may slay me,
I'll never cease
To love the hand that slays!

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ಸಂತೋಷಿಸಿ ಕೊಂಡಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

idakke Prabhudēvaru santōṣisi koṇḍāḍida prastāvada vacana:

The vacana in which Prabhudēva, being glad at this, praises her:

೪೧

ಅಂಗ ಅಂಗನೆಯ ರೂಪಲ್ಲದೆ,
ಮನ ವಸ್ತುಭಾವದಲ್ಲಿ ಬೆಚ್ಚಂತಿರ್ಪುದು.
ಬಂದ ಕಥನದಲ್ಲಿ ಬಂದು ಹಿಂಗಿದೆಯಲ್ಲಾ!
ಅಕ್ಕ, ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಉಭಯನಾಮವಳಿದೆ ಎನ್ನಕ್ಕಾ!

aṅga aṅganeya rūpallade,
mana vastubhāvadalli beccantirpudu.
banda kathanadalli bandu hiṅgideyallā!
akka, Guhēśvaraliṅgadalli ubhayanāmavaḷide ennakkā!

The body is a woman's form;
The mind, one with
The spirit of the Thing.
And yet you came down here
Because you had a reason to come,
And this you have done!
You have, dear sister, transcended the sense
Of twain, in Guhēśvaraliṅga, sister mine.

ಇಂತು ಪ್ರಭುದೇವರು ಉಭಯನಾಮವಳಿದೆಯೆಂದು ಕೊಂಡಾಡಲು, ಆ ಮಹಾದೇವಿಯಕ್ಕಗಳು ಎರಡಿಲ್ಲದೆ ಬೆರಸಿದುದಂ ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Prabhudēvaru ubhayanāmavāḷideyendu koṇḍāḍalu, ā Mahadēviyakkagaḷu eraḍillade berasidudaṁ binnaisuva prastāvada vacanā:

The vacana which tells how, when Prabhudēva had praised her for transcending the notion of twain, Mahādēviyakka related that, free from this Twain, she had become united:

೪೨

ಅಂಗಸಂಗದಲ್ಲಿ ಲಿಂಗಸಂಗಿಯಾದೆ.
ಲಿಂಗಸಂಗದಲ್ಲಿ ಅಂಗಸಂಗಿಯಾದೆ.
ಉಭಯಸಂಗವನಱಿಯದೆ ಪರಿಣಾಮಿಯಾದೆನು.
ನುಡಿಯ ಗಡಣವ ಮಱೆದು ತೆಱಹಿಲ್ಲದಿದ್ದರೇನು ?
ಎನ್ನ ದೇವ ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನನ ಬೆರಸಿದ ಬಳಿಕ,
ಎನ್ನ ನಾನು ಏನೆಂದೂ ಅಱಿಯೆನಯ್ಯಾ.

aṅgasaṅgadalli liṅgasaṅgiyāde.
liṅgasaṅgadalli aṅgasaṅgiyāde.
ubhayasaṅgavanaṟiyade pariṇāmiyādenu.
nuḍiya gaḍaṇava maṟedu teṟahilladiddarēnu ?
enna dēva Cennamallikārjunana berasida baḷika,
enna nānu ēnendū aṟiyenayyā.

While still in body's company,
I have become
Liṅga's companion;
And while in Liṅga's company,
I am
Body's companion.

Transcending the company of both,
I have attained to peace.
After forgetting this cluster of words,
What if one lives
An integral life?
Once I am joined
To Lord Cennamallikārjuna,
I do not recognise myself
As anything.

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರೊಡನೆ ಅಕ್ಕಗಳು ಪ್ರಸಂಗಿಸುತ್ತಿರಲು, ಬಸವರಾಜ ದೇವರು ಆ ಮಹಾದೇವಿಯಕ್ಕಗಳ ನುಡಿಸಿ ನೋಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaroḍane Akkagaḷu prasaṅgisuttiralu, Basavarājadēvaru ā Mahādēviyakkagaḷa nuḍisi nōḍuva prastāvada vacana:

The vacana which tells how, while Akka was thus conferring with Prabhudēva, Lord Basavarāja tested Mahādēviyakka by making her speak:

೪೩

ಅಂಗದಲ್ಲಿ ಲಿಂಗಸಂಗ, ಲಿಂಗದಲ್ಲಿ ಅಂಗಸಂಗವ ಮಾಡಿದೆನೆಂದರೆ,
ಸಂದು ಭೇದವಳಿವ ಪರಿ ಎಂತು ಹೇಳಾ?
ಅಂಗದಲ್ಲಿ ಲಿಂಗಸಂಗವ ಮಾಡಿಹೆನೆಂದರೆ
ಮುಂದುಗೆಡೆಸಿ ಕಾಡುವನು ಶಿವನು.
ಕಾಮವೆಂಬ ಬಯಕೆಯಲ್ಲಿ ಅಳಲಿಸುವ ಬಳಲಿಸುವ ಶಿವನು.
ಲಿಂಗದಲ್ಲಿ ಅಂಗವ ತಂದು ನಿಕ್ಷೇಪಿಸಿಹೆನೆಂದರೆ,
ಅಂಗದಿಂದಲತ್ತತ್ತಲೋಸರಿಸಿ ಓಡುವನಯ್ಯಾ ಶಿವನು.
ಹೆಣ್ಣು ಗಂಡಾದರೆ ಸಂಗಕ್ಕೆ ಒಲಿವನು ಕೇಳಾ ಶಿವನು.
ಕೂಡಲಸಂಗಮದೇವರ ಬೆರಸುವರೆ
ಭಿನ್ನವಿಲ್ಲದೆ ಕಲಿಯಾಗಬೇಕು ಕೇಳಾ ಅವ್ವಾ.

aṅgadalli liṅgasaṅga, liṅgadalli aṅgasaṅgava māḍidenendare.
sandu bhēdavaḷiva pari entu hēḷā?
aṅgadalli liṅgasaṅgava māḍihenendare
munduge ḍesi kāḍuvanu śivanu.
kāmavemba bayakeyalli aḷalisuva baḷalisuva śivanu.
liṅgadalli aṅgava tandu nikṣēpisihenendare,
aṅgadindalattattalōsarisi ōḍuvanayyā śivanu.

heṇṇu gaṇḍādare saṅgakke olivanu kēḷā śivanu,
Kūḍalasaṅgamadēvara berasuvare
bhinnavillade kaliyāgabēku kēḷā avvā.

If you have achieved
Union with Liṅga while in body, and
Union with body when in Liṅga,
Tell us the manner you removed
The cleft and breach dividing them.
If you would achieve
Union with Liṅga while in body, then
Śiva shall tease you
By blocking up your further way.
Śiva shall make you toil and toss
In the desire of lust.
If you would lodge
Your body firm in Liṅga,
Śiva shall, in disgust,
Flee from the body far away.
Hear me, O mother: Śiva loves
A union where the woman becomes man.
If you would unite yourself
With Kūḍala Saṅgama, you must
Without a sense of difference be
A valiant man: that is so!

ಇದಕ್ಕೆ ಅಕ್ಕಗಳ ಬಿನ್ನಹ:

idakke Akkagaḷa binnaha:

Akka's submission thereon:

೪೪

ಕಾಮನ ಗೆಲಿದೆನಯ್ಯಾ ಬಸವಣ್ಣಾ, ನಿನ್ನ ದಯದಿಂದ.
ಸೋಮಧರನ ಹಿಡಿತಪ್ಪೆನಯ್ಯಾ ಬಸವಣ್ಣಾ, ನಿನ್ನ ದಯದಿಂದ.
ನಾಮದಲ್ಲಿ ಹೆಣ್ಣುರೂಪಲ್ಲದೆ,
ಭಾವಿಸಲು ಗಂಡುರೂಪು ನೋಡಾ ಬಸವಣ್ಣಾ, ನಿನ್ನ ದಯದಿಂದ.
ಅತಿಕಾಮಿ ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯಂಗೆ ತೊಡರನಿಕ್ಕಿ ಕೂಡಿ,
ಎರಡಱಿಯದೆ ಮಱೆದೆನಯ್ಯಾ ಬಸವಣ್ಣಾ, ನಿನ್ನ ದಯದಿಂದ.

kāmana gelidenayyā Basavaṇṇa, ninna dayadinda.
sōmadharana hiḍitappenayyā Basavaṇṇā, ninna dayadinda.
nāmadalli heṇṇurūpallade,
bhāvisalu gaṇḍurūpu nōḍā Basavaṇṇā, ninna dayadinda.
atikāmi Cennamallikārjunayyaṅge toḍaranikki kūḍi,
eraḍaṟiyade maṟedenayyā Basavaṇṇā, ninna dayadinda.

Through your grace, Sir, Basavaṇṇa,
I have conquered lust;
Through your grace, Sir, Basavaṇṇa,
I will make captive of
The Holder of the Moon;
Through your grace, lo, Basavaṇṇa,
A woman though in name,
I am, if you consider well,
The masculine principle.
And if I have
Ensnared Cennamallikārjuna's
Intemperate love
And, being one with him,
Transcending the Twain,
Have quite forgot myself,
It's through your grace,
Basavaṇṇa, Sir!

ಇಂತು ಅಂಗವಿಕಾರವ ಗೆಲಿದು. ಲಿಂಗವನು ಎನ್ನೊಳಗೆ ದೃಢವಿಡಿದು, ಸರ್ವಾಂಗದೊಳು ಐಕ್ಯವ ಮಾಡಿಕೊಂಡು, ನಿಜಗಲಿಯಾಗಿ ಗೆಲಿದೆನೆಂದು ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

intu aṅgavikārava gelidu, liṅgavanu ennoḷage dṛḍhaviḍidu, sirvāṅgadoḷu aikvava māḍikoṇḍu, nijagaliyāgi gelidenendu binnaisuva prastāvada vacana:

The vacana which tells how she relates that, conquering the body's passions, holding fast to Liṅga within herself, achieving consubstantial union in every part of her being, she won as a true warrior:

೪೫

ಭಾವಿಸಿ ನೋಡಿದರಂಗವಾಯಿತ್ತು.
ಅಂಗಗುಣವಳಿದುಳಿದ ಬಳಿಕ ನಾ ನಿನಗಂಗವಾದೆ.
ಭಿನ್ನರುಚಿಯ ಬಿಟ್ಟು ಲಿಂಗರುಚಿಯಾದ ಬಳಿಕ,
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನನ ಕೊಂದು ಸಾವ ಭಾಷೆ !

bhāvisi nōḍidaraṅgavāyittu.
aṅgaguṇavaḷiduḷida baḷika nā ninagaṅgavāde.
bhinnaruciya biṭṭu liṅgaruciyāda baḷika,
Cennamallikārjunana kondu sāva bhāṣe!

If you would consider thoughtfully,
It's body; but after I have
Transcended body's nature I have become
Your body; and after I have shed
All taste of difference and learned
The taste of Liṅga, it means I've killed
Cennamallikārjuna and died myself.

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರು ನಿರೂಪಿಸಿದ ವಚನ:

idakk Basavarājadēvaru nirūpisida vacana:

The vacana which tells of Basavarāja's reply thereto:

೪೬

ಅಳಿವನಲ್ಲ, ಉಳಿವನಲ್ಲ, ಪ್ರಳಯವೆಂಬುದ ಮುನ್ನರಿಯನು.
ಕಳಾಕುಳರಹಿತನು. ಉಭಯಕುಳರಹಿತನು.
ಅರಿವ ಬೈಚಿಟ್ಟು ಮೆರೆವ ಗಮನನಲ್ಲ.
ಕೂಡಲಸಂಗಯ್ಯನೆಂಬ ಶಬ್ದಮುಗ್ಧನ
ಭಾವದ ಬಳಲಿಕೆಯಲ್ಲಿ ಗೆಲಬಹುದೆ ಹೇಳಾ ?

aḷivanalla, uḷivanalla, praḷayavembuda munnaṛiyanu.
kaḷākuḷarahitanu. ubhayakuḷarahitanu.
aṛiva baiciṭṭu meṛeva gamananalla.
Kūḍalasaṅgayyanemba śabdamugdhana
bhāvada baḷalikeyalli gelabahude hēḷā?

He is not one to perish or remain;
He does not know at all
What dissolution be;
He is exempt from the nature of Time;
He is exempt from the nature of Twain;
He's one to hide his knowledge, not to flaunt it.
Pray tell me, can you win,
While labouring in this tremor of heart,
The Silent One we call
Lord Kūḍala Saṅgama?

ಇದಕ್ಕೆ ಮಹಾದೇವಿಯಕ್ಕಗಳು ಬಿನ್ನೈಸಿದ ಪ್ರತ್ಯುತ್ತರ:

idakke Mahādēviyakkagaḷu binnaisida pratyuttara:

The rejoinder given by Mahādēviyakka thereto:

೪೭

ಅಂಗದೊಳಗೆ ಅಂಗವಾಗಿ, ಅಂಗ ಲಿಂಗೈಕ್ಯವ ಮಾಡಿದೆ.
ಮನದೊಳಗೆ ಮನವಾಗಿ, ಮನವ ಲಿಂಗೈಕ್ಯವ ಮಾಡಿದೆ.
ಭಾವದೊಳಗೆ ಭಾವವಾಗಿ, ಭಾವ ಲಿಂಗೈಕ್ಯವ ಮಾಡಿದೆ.
ಅಱಿವಿನೊಳಗೆ ಅಱಿವಾಗಿ, ಜ್ಞಾನ ಲಿಂಗೈಕ್ಯವ ಮಾಡಿದೆ.
ಕ್ರೀಗಳೆಲ್ಲವ ನಿಲಿಸಿ ನಿಃಕ್ರಿಯಾತೀತನಾಗಿ ನಿಷ್ಪತ್ತಿ ಲಿಂಗೈಕ್ಯವಾದೆ.
ನಾನೆಂಬುದ ನಿಲಿಸಿ, ನೀನೆಂಬುದ ಕೆಡಿಸಿ,
ಉಭಯ ಲಿಂಗೈಕ್ಯವ ಮಾಡಿದೆ.
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನನೊಳಗೆ ನಾನಳಿದೆನಾಗಿ,
ಲಿಂಗವೆಂಬ ಘನವು ಎನ್ನಲ್ಲಿ ಅಳಿಯಿತ್ತು
ಕಾಣಾ ಸಂಗಬಸವಣ್ಣಾ !

aṅgadoḷage aṅgavāgi, aṅga liṅgaikyava māḍide,
manadoḷage manavāgi, manava liṅgaikyava māḍide.
bhāvadoḷage bhāvavāgi, bhāva liṅgaikyava māḍide.
aṟivinoḷage aṟivāgi, jñāna liṅgaikyava māḍide.
krīgaḷellava nilisi niḥkriyātītanāgi niṣpatti liṅgaikyavāde.
nāneṁbuda nilasi, nīneṁbuda keḍisi,
ubhaya liṅgaikyava māḍide.
Cennamallikārjunanoḷage nānaḷidenāgi,
liṅgaveṁba ghanavu ennalli aḷiyittu
kāṇā Saṅganabasavaṇṇā!

Becoming Body in body, I
Have joined Body to Liṅga;
Becoming Mind in mind, I have
Joined Mind to Liṅga;
Becoming Will in will, I have
Joined Will to Liṅga;
Becoming Knowledge in knowledge, I
Have joined Knowledge to Liṅga.
Suspending action and going beyond
Inaction, I have attained
Union with the ultimate Liṅga;
Suspending the I, erasing the Thou,
I have united both with Liṅga;
Having dissolved myself
In Cennamallikārjuna, I have
Dissolved the Absolute called Liṅga
Within myself : mark that,
Saṅgana Basavaṇṇa!

ಈ ಹೀಗೆಂದು ಅಕ್ಕಗಳು ಬಿನ್ನೈಸಲು, ಬಸವರಾಜದೇವರು ಮೆಚ್ಚಿ ನಿರೂಪಿಸಿದ ವಚನ:

ī hīgendu Akkagaḷu binnaisalu, Basavarājadēvaru mecci nirūpisida vacana:

The vacana which tells how, on Akka saying this, Lord Basavarāja being pleased, replied:

೪೮

ಹೆಂಗೂಸಿನಂಗವ ನೋಡಿರೆ, ಪುರಾತನರು !
ಬಾಲತನದಂಗವ ನೋಡಿರೆ, ಪುರಾತನರು !
ಬ್ರಹ್ಮವನಾಚರಿಸಿ ತನ್ನ ಮಱೆದಿಪ್ಪುದ ನೋಡಿರೆ, ಲಿಂಗವಂತರು !
ತನ್ನಲ್ಲಿ ತಾನು ನಿಶ್ಚಯವಾಗಿ,
ಭಾಷೆ ಬೀಸರವೋಗದೆ ಇಪ್ಪ ಇರವು,
ಕೂಡಲಸಂಗಮದೇವರಲ್ಲಿ
ನಮ್ಮ ಮಹಾದೇವಿಯಕ್ಕಂಗಾಯಿತ್ತು,

heṅgūsinaṅgava nōḍire, purātanaru!
bālatanadaṅgava nōḍire, purātanaru!
brahmavanācarisi tanna maṟedippuda nōḍire, liṅgavantaru!
tannalli tānu niścayavāgi,
bhāṣe bīsaravōgade ippa iravu,
Kūḍalasaṅgamadēvaralli
namma Mahādēviyakkaṅgāyittu.

Behold the body of the woman-child, O ancients!
Behold the innocent form, O ancients!
Behold her, wearers of the Liṅga,
Who lives, by means of chastity,
In self-forgetfulness!
Establishing herself within her Self,
The life she lives
Without infringement of her pledge
Has come to be,
In Lord Kūḍala Saṅgama,
For our Mahādēviyakka!

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಅಕ್ಕಗಳ ಭಿನ್ನಹ:

i hīgendu Basavarājadēvaru nirūpisalu, idakke Akkagaḷa binnaha:

On Lord Basavaraja observing thus, Akka's submission thereon:

೪೯

ನಿನ್ನ ಅಂಗದಾಚಾರವ ಕಂಡು,
ಎನಗೆ ಲಿಂಗ ಸಂಗವಾಯಿತ್ತಯ್ಯಾ ಬಸವಣ್ಣಾ.
ನಿನ್ನ ಮನದ ಸುಜ್ಞಾನವ ಕಂಡು,
ಎನಗೆ ಜಂಗಮ ಸಂಬಂಧವಾಯಿತ್ತಯ್ಯಾ ಬಸವಣ್ಣಾ.
ನಿನ್ನ ಸದ್‌ಭಕ್ತಿಯ ತಿಳಿದು,
ಎನಗೆ ನಿಜ ಸಾಧ್ಯವಾಯಿತ್ತಯ್ಯಾ ಬಸವಣ್ಣಾ.
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನನ ಹೆಸರಿಟ್ಟು ಗುರು ನೀನಾದ ಕಾರಣ,
ನಾನೆಂಬುದಿಲ್ಲವಯ್ಯಾ ಬಸವಣ್ಣಾ !

ninna aṅgadācārava kaṇḍu,
enage liṅga saṅgavāyittayyā Basavaṇṇā.
ninna manada sujñānava kaṇḍu
enage jaṅgama saṁbandhavāyittayyā Basavaṇṇā.
ninna sadbhaktiya tiḷidu,
enage nija sādhyavāyittayyā Basavaṇṇā.
Cennamallikārjunana hesariṭṭu guru nīnāda kāraṇa.
nāneṁbudillavayyā Basavaṇṇā!

Beholding your body's discipline, I
Accomplished union with Liṅga,
Basavaṇṇa!
Beholding the wisdom of your mind,
I have made contact with Jaṅgama,
Basavaṇṇa!
Perceiving your real piety, I have
Attained Reality,
Basavaṇṇa!
Because by naming Cennamallikārjuna,
You have become my Guru,
There is no 'I' for me,
Basavaṇṇa!

೫೦

ಮತ್ತಂ,
ಅಂಗದಲ್ಲಿ ಆಚಾರವ ತೋಱಿದ;
ಆ ಆಚಾರವೆ ಲಿಂಗವೆಂದಱಿಹಿದ.
ಪ್ರಾಣದಲ್ಲಿ ಅಱಿವ ನೆಲೆಗೊಳಿಸಿದ;
ಆ ಅಱಿವೆ ಜಂಗಮವೆಂದು ತೋಱಿದ.
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನನ ಹೆತ್ತ ತಂದೆ
ಸಂಗನ ಬಸವಣ್ಣನು ಎನಗೀ ಕ್ರಮವನಱಿಹಿದನಯ್ಯಾ.

mattaṁ,
aṅgadalli ācārava tōṟida;
ā ācārava liṅgavendaṟuhida.
prāṇadalli aṟiva nelegoḷisida;
ā aṟive jaṅgamavendu tōṟida.
Cennamallikārjunana hetta tande
Saṅgana Basavaṇṇanu enagī kramavanaṟuhidanayyā.

Again:

He manifested Discipline
Within the body; and
Explained this Discipline to be
Liṅga; established Consciousness
Within the breath; and showed
This Consciousness to be Jaṅgama.
Saṅgana Basavaṇṇa, father who bore
Cennamallikārjuna,
Explained this process, Sir, to me.

ಮತ್ತಂ ಅಕ್ಕಗಳು ಅನಾದಿ ಪರಶಿವ ತಾನೆ ಜಗದ್ಧಿತಾರ್ಥವಾಗಿ ಮರ್ತ್ಯಕ್ಕವತರಿಸಿ, ಬಸವಣ್ಣನೆಂಬ ನಾಮಕರಣಮಂ ಧರಿಸಿ, ವೀರಶೈವಮಾರ್ಗವನಱಿಹುವುದಕ್ಕೆ ಭಾವನ್ನ ವಿವರವನೊಳಕೊಂಡು ಚರಿಸಿದನೆಂದು ಬಸವೇಶ್ವರದೇವರ ಮಹಾತ್ಮೆಯಂ ಕೊಂಡಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

mattaṁ, Akkagaḷu anādi paraśiva tāne jagaddhitārthavāgi martyakkavatarisi, Basavaṇṇaneṁba nāmakaraṇamaṁ dharisi, vīraśaivamārgavanaṟuhuvudakke bāvanna vivaravanoḷakoṇḍu carisidanendu Basavēśvaradēvara mahātmeyaṁ koṇḍāḍuva prastāvada vacana:

Again: The vacana which tells how Akka extolled Lord Basavarāja as the timeless Paraśiva who descended to this mortal world for the world's profit, took upon himself the name of Basavaṇṇa, and moved about, after incorporating the fifty-two principles, to teach the path of Vīraśaivisim:

೫೧

ಶಿವಶಿವಾ ! ಆದಿಯನಾದಿಗಳೆಂಬೆರಡಿಲ್ಲದ ನಿರವಯವಾಗಿಪ್ಪ ಶಿವ
ನಿಮ್ಮ ನಿಜವನಾರಯ್ಯ ಬಲ್ಲವರು ?
ವೇದಂಗಳಿಗಭೇದ್ಯನು, ಶಾಸ್ತ್ರಕ್ಕಸಾಧ್ಯನು.
ಪುರಾಣಕ್ಕೆ ಪುಣ್ಯನು, ಆಗಮಕ್ಕಗೋಚರನು. ತರ್ಕಕ್ಕೆ ಅತರ್ಕ್ಯನು.
ವಾಙ್ಮನೋತೀತನೆಂಬ ಪರಶಿವಲಿಂಗವನು
ಕೆಲಂಬರು ಸಕಲನೆಂಬರು, ಕೆಲಂಬರು ನಿಃಕಲನೆಂಬರು.
ಕೆಲಂಬರು ಸೂಕ್ಷ್ಮನೆಂಬರು, ಕೆಲಂಬರು ಸ್ಥೂಲನೆಂಬರು.

ಈ ಬಗೆಯ ಭಾವದಿಂದ
ಹರಿಬ್ರಹ್ಮರು ಇಂದ್ರ ಚಂದ್ರ ರವಿ ಕಾಲ ಕಾಮ ದಕ್ಷ
ದೇವ ದಾನವ ಮಾನವರೊಳಗಾದವರೆಲ್ಲರು
ಕಾಣಲಱಿಯದೆ ಅಜ್ಞಾನದಿಂದ ಭವಭಾರಿಗಳಾಗಿ ಹೋದರು.
ಈ ಪರಿಗಳಲ್ಲಿ ಬಯಲಾಗಿ ಹೋಗಬಾರದೆಂದು
ನಮ್ಮ ಬಸವಣ್ಣನು ಜಗಹಿತಾರ್ಥವಾಗಿ ಮರ್ತ್ಯಕ್ಕವತರಿಸಿ,
ವೀರಶೈವಮಾರ್ಗವನಱಿಪುವುದಕ್ಕೆ
ಬಾವನ್ನ ವಿವರವನೊಳಕೊಂಡು ಚರಿಸಿದನದೆಂತೆಂದಡೆ:
ಗುರುಕಾರುಣ್ಯವೇದ್ಯನು. ವಿಭೂತಿರುದ್ರಾಕ್ಷಿಧಾರಕನು.
ಪಂಚಾಕ್ಷರಿ ಭಾಷಾಸಮೇತನು. ಲಿಂಗಾಂಗ ಸಂಬಂಧಿ.
ನಿತ್ಯ ಲಿಂಗಾರ್ಚಕನು. ಅರ್ಪಿತದಲ್ಲಿ ಅವಧಾನಿ.
ಪಾದೋದಕ ಪ್ರಸಾದಗ್ರಾಹಕನು.
ಗುರುಭಕ್ತಿಸಂಪನ್ನನು. ಏಕಲಿಂಗನಿಷ್ಠಾಪರನು.
ಚರಲಿಂಗಲೋಲುಪ್ತನು. ಶರಣ ಸಂಗಮೇಶ್ವರನು.
ತ್ರಿವಿಧಕ್ಕಾಯತನು. ತ್ರಿಕರಣಶುದ್ಧನು. ತ್ರಿವಿಧಲಿಂಗಾಂಗಸಂಬಂಧಿ.
ಅನ್ಯದೈವಸ್ಮರಣೆಯ ಹೊದ್ದ. ಭವಿಯ ಸಂಗವ ಮಾಡ.
ಭವಿಯ ಪಾಕವ ಕೊಳ್ಳ. ಪರಸ್ತ್ರೀಯ ಬೆರಸ. ಪರಧನವನೊಲ್ಲ.
ಪರನಿಂದೆಯನಾಡ. ಅನೃತವ ನುಡಿಯ, ತಾಮಸಭಕ್ತಿಯ ಸಂಗವ ಮಾಡ.
ಗುರು ಲಿಂಗ ಜಂಗಮಕ್ಕೆ
ಅರ್ಥಪ್ರಾಣಾಭಿಮಾನ ಮುಂತಾದವೆಲ್ಲವ ಸಮರ್ಪಿಸಿ,
ಪ್ರಸಾದ ಮುಂತಾಗಿ ಭೋಗಿಸುವ.
ಜಂಗಮನಿಂದೆಯ ಸೈರಿಸ. ಪ್ರಸಾದ ನಿಂದೆಯ ಕೇಳ.
ಅನ್ಯರನಾಸೆಗೆಯ್ಯ. ಪಾತ್ರ ಸತ್ಪಾತ್ರವನಱಿವ.
ಚತುರ್ವಿಧ ಪದವಿಯ ಹಾರ. ಅರಿಷಡ್ವರ್ಗಕ್ಕೆ ಅಳುಕ.
ಕುಲಾದಿ ಮದಂಗಳ ಬಗೆಗೊಳ್ಳ. ದ್ವೈತಾದ್ವೈತವ ನುಡಿವನಲ್ಲ.
ಸಂಕಲ್ಪ ವಿಕಲ್ಪವ ಮಾಡುವವನಲ್ಲ.
ಕಾಲೋಚಿತವ ಬಲ್ಲ. ಕ್ರಮಯುಕ್ತನಾಗಿ ಷಟ್‌ಸ್ಥಲಭರಿತ.
ಸರ್ವಾಂಗಲಿಂಗಿ. ದಾಸೋಹಸಂಪನ್ನ.
ಇಂತೀ ಐವತ್ತೆರಡು ವಿಧದಲ್ಲಿ ನಿಪುಣನಾಗಿ ಮೆಱೆದ ನಮ್ಮ ಬಸವಣ್ಣನು.
ಆ ಬಸವಣ್ಣನ ಶ್ರೀಪಾದಕ್ಕೆ ಅಹೋ ರಾತ್ರಿಯಲ್ಲಿ
ನಮೋ ನಮೋ ಎಂದು ಬದುಕಿದೆನು ಕಾಣಾ ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನಾ !

śivaśivā! ādiyanādigaḷemberaḍillada niravayavāgippa śiva nimma nijavanārayya ballavaru?

vēdaṅgaḷigabhēdyanu, śāstrakkasādhyanu.
purāṇakke puṇyanu, āgamakkagōcaranu. tarkakke atarkyanu.
vāṅgamanōtītaneṁba paraśivaliṅgavanu
kelaṁbaru sakalaneṁbaru, kelaṁbaru niḥkalaneṁbaru.
kelaṁbaru sūkmaneṁbaru, keleṁbaru sthūleneṁberu.
ī bageya bhāvadinda
haribrahmaru indra candra ravi kāla kāma dakṣa
dēva dānava mānavaroḷagādavarellaru
kāṇalaṟiyade ajñānadinda bhavabhārigaḷāgi hōdaru.
ī parigaḷalli bayalāgi hōgabāradendu
namma Basavaṇṇanu jagahitārthavāgi martyakkavatarisi,
vīraśaivamārgavanaṟupuvudakke
bāvanna vivaravanoḷakoṇḍu carisidanadentendaḍe:
gurukāruṇyavēdyanu. vibhūtirudrākṣidhārakanu
pañcākṣari bhāṣāsamētanu. liṅgāṅga saṁbandhi.
nitya liṅgārcakanu. arpitadalli avadhāni.
pādōdaka prasāda grāhakanu.
gurubhaktisaṁpannanu. ēkaliṅganiṣṭhāparanu.
caraliṅgalōluptanu. śaraṇa saṅgamēśvaranu.
trividhakkāyatanu. trikaraṇaśuddhanu.
trividhaliṅgāṅgasaṁbandhi.
anyadaivasmaraṇeya hodda. bhaviya saṅgava māḍa.
bhaviya pākava koḷḷa. parastrīya beraṣa. paradhanavanolla.
paranindeyanāḍa. anṛtava nuḍiya, tāmasabhaktiya
saṅgava māḍa.
guru liṅga jaṅgamakke
arthaprāṇābhimāna muntādavellava samarpisi,
prasāda muntāgi bhōgisuva.
jaṅgamanindeya sairisa. prasāda nindeya kēḷa.
anyaranāsegeyya. pātra satpātravanaṟiva.
caturvidha padaviya hāra. ariṣaḍvargakke aḷuka.
kulādi madaṅgaḷa bagegoḷḷa. dvaitādvaitava nuḍivanalla.
saṅkalpa vikalpava māḍuvavanalla.
kālōcitava balla. kramayuktanāgi ṣaṭsthalabharita.
sarvāṅgaliṅgi. dāsōhasaṁpanna.
intī aivatteraḍu vidhadalli nipuṇanāgi meṟeda namma
Basavaṇṇanu.
ā Basavaṇṇana śrīpādakke ahō rātriyalli
namō namō endu badukidenu kāṇā Cennamallikārjunā!

Good God ! O Śiva who art beyond
Time and eternity,
Thou who art impartite,
Who is there who can know
Thy essence? Impenetrable to the Vēdas,
Unattainable by the Śāstras,
Inaccessible to the Purāṇas,
Inscrutable to the Āgamas,
To logic unintelligible! Some say
The Paraśivaliṅga, beyond thought or speech,
Possesses a form; and some say no;
Some say He 's subtle and some gross;
In this way, Haris and Brahmas,
Indra, Moon, Sun, Death, Love,
Dakṣa, deities and demons, men and all such,
Failing to know Him, have for their ignorance,
All borne the burden of rebirth!
Lest they go thus in vain,
Our Basavaṇṇa descended to this earth
For the world's profit, and
Incorporating the two-and-fifty principles,
Moved round to teach
The Vīraśaiva path; and so
He has realised the Guru's grace,
He wears the ashmark and the Rudra beads;
He is endowed with the five-lettered spell;
He is one in whom Liṅga and aṅga are one; he is
A daily Liṅga worshipper;
Careful in making offering;
Receives Pādōdaka and Prasāda;
He is endowed
With reverence for his Guru;
He has a zealous faith
In the one Liṅga;
He is one who yearns for
The moving Liṅga;
He is the Śaraṇa Śaṅgamēśvara;
He is one who came for the triple task;
One purified in the triple sense;

One who has joined the triple Liṅga
To the triple aṅga;
One mindless of other deities;
One not associating with
Men of the world, nor taking their food;

Not one to love another's wife
Or covet others' goods;
Not one to talk censoriously
Of other men, nor speak untruth;
One who has nought to do
With superstitious faith;
He is one who, after offering
His wealth, life, honour and all else
To Guru, Liṅga and Jaṅgama,
Enjoys Prasāda and such other gifts.

He cannot brook censure of Jaṅgama;
He turns a deaf ear to censure of Prasāda;
He does not seek another's aid;
He knows who's worthy and really so;

He is not one to aspire
To the fourfold rank;
He is not one to quail before
The sixfold category of enemies;
He will not in his heart
Harbour the class and other prides;

He will not speak
Of dvaita or advaita, nor toss between
Resolves and doubts;
He knows the seasonable time;
He is filled with the sixfold discipline
In order due; and he is one who has
Liṅga in every part of him;
He is enriched with the spirit of service.

Basavaṇṇa shows himself
As one accomplished in
These two-and-fifty ways.

Look you, Cennamallikārjuna;
By saying again and again

Hail, O hail! to the holy feet
Of Basavaṇṇa night and day,
I have been saved!

೫೨

ಮತ್ತಂ,

ಎನ್ನ ಭಕ್ತಿ ನಿಮ್ಮ ಧರ್ಮ. ಎನ್ನ ಜ್ಞಾನ ಪ್ರಭುದೇವರ ಧರ್ಮ.
ಎನ್ನ ಪರಿಣಾಮ ಚೆನ್ನಬಸವಣ್ಣನ ಧರ್ಮ.
ಈ ಮೂವರು ಒಂದೊಂದ ಕೊಟ್ಟರೆನಗೆ
ಮೂರು ಭಾವವಾಯಿತ್ತು.
ಆ ಮೂರನು ನಿಮ್ಮಲ್ಲಿ ಸಮರ್ಪಿಸಿದ ಬಳಿಕ
ಎನಗಾವ ಜಂಜಡವಿಲ್ಲ.
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನದೇವರ ನೆನಹಿನಲ್ಲಿ
ನಿನ್ನ ಕರುಣದ ಶಿಶು ನಾನು ಕಾಣಾ ಸಂಗನಬಸವಣ್ಣಾ.

mattaṁ,

enna bhakti nimma dharma. enna jñāna Prabhudēvara dharma.
enna pariṇāma Cennabasavaṇṇana dharma.
ī mūvaru ondonda koṭṭarenage
mūru bhāvavāyittu.
ā mūranu nimmalli samarpisida baḷika
enagāva jañjaḍavilla.
Cennamallikārjunadēvara nenahinalli
ninna karuṇada śiśu nānu kāṇā Saṅganabasavaṇṇa.

Again:

My piety is your grace;
My knowledge is Prabhudēva's grace;
My peace is Cennabasavaṇṇa's grace.
Each of these three bestowed
One upon me, so they became
Three aspects of one thing.
When I had offered you these three,
My worry was relieved.
Mark you, Saṅgana Basavaṇṇa,
As I love Lord Cennamallikārjuna,
I am your compassion's child!

ಈ ಹೀಗೆಂದು ಮಹಾದೇವಿಯಕ್ಕಗಳು ಬಿನ್ನೈಸಲು, ಆ ಸಮಯದಲ್ಲಿ ಪ್ರಭು ದೇವರು ಮಹಾದೇವಿಯಕ್ಕಗಳಿಗೆ ನಮಸ್ಕರಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Mahādēviyakkagaḷu binnaisalu, ā samayadalli Prabhudēvaru Mahādēviyakkagaḷige namaskarisida prastāvada vacana;

The vacana which tells how, on Mahādēviyakka observing thus, Prabhudēva then paid homage to Mahādēviyakka:

೫೩

ಆದಿಶಕ್ತಿ ಅನಾದಿಶಕ್ತಿಯೆಂಬರು. ಅದನಾರು ಬಲ್ಲರಯ್ಯಾ ?
ಆದಿ ಎಂದರೆ ಕುಱುಹಿಂಗೆ ಬಂದಿತ್ತು;
ಅನಾದಿ ಎಂದರೆ ನಾಮಕ್ಕೆ ಬಂದಿತ್ತು.
ಆದಿಯಲ್ಲ, ಅನಾದಿಯಲ್ಲ.
ನಾಮವಿಲ್ಲದ ಸೀಮೆಯಿಲ್ಲದ ನಿಜಶಕ್ತಿ
ಚಿಚ್ಛಕ್ತಿಯಾಯಿತ್ತು ನೋಡಾ !
ಅಂತರಂಗದ ಪ್ರಭೆ ಬಹಿರಂಗವೆಲ್ಲಾ ತಾನೆಯಾಗಿ,
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಸಂದಿಲ್ಲದಿಪ್ಪ
ಮಹಾದೇವಿಯಕ್ಕನ ಶ್ರೀಪಾದಕ್ಕೆ ನಮೋ ನಮೋ ಎಂಬೆನು.

ādiśakti anādiśaktiyembaru. adanāru ballarayyā?
ādi endare kuṟuhiṅge banditu;
anādi endare nāmakke banditu.
ādiyalla, anādiyalla.
nāmavillada sīmeyillada nijaśakti
cicchaktiyāyittu nōḍā!
antaraṅgada prabhe bahiraṅgavellā tāneyāgi,
Guhēśvaraliṅgadalli sandilladippa
Mahādēviyakkana śrīpādakke namō namō embenu.

They talk
Of temporal and of timeless Force;
Who knows about it, pray?
If temporal, it must take a form;
If timeless, it can have only a name.
It's neither temporal nor eterne.
Behold, the absolute Force,
Without name or boundary, has become
The Conscious Force!

I say Hail, O hail! to the holy feet,
Of Mahādēviyakka, who,
Her inner light become her outer whole,
Abides inseparably
In Guhēśvaraliṅga!

೫೪

ಮತ್ತಂ,

ಅಂಗೈಯ ಲಿಂಗದಲ್ಲಿ ಕಂಗಳ ನೋಟ ಸ್ವಯವಾದ ಇರವ ನೋಡಾ !
ತನ್ನ ಸ್ವಾನುಭಾವದ ಉದಯದಿಂದ
ತನ್ನನಱಿದ ನಿಜಶಕ್ತಿಯ ನೋಡಾ !
ಭಿನ್ನವಿಲ್ಲದಿರವು ಮನ್ನಣೆಯ ಮಮಕಾರವ ಮೀಱಿದ ಭಾವ.
ತನ್ನಿಂದ ತಾನಾದಳು.
ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಮಹಾದೇವಿಯಕ್ಕನ ನಿಲವಿಂಗೆ
ನಮೋ ನಮೋ ಎನುತಿರ್ದೆ ಕಾಣಾ ಚೆನ್ನಬಸವಣ್ಣಾ.

mattaṁ,

aṅgaiya liṅgadalli kaṅgaḷa nōṭa svayavāda irava nōḍā!
tanna svānubhāvada udayadinda
tannanaṟida nijaśaktiya nōḍā!
bhinnavilladiravu mannaṇeya mamakārava mīṟida bhāva.
tanninda tānādaḷu.
namma Guhēśvaraliṅgadalli Mahādēviyakkana nilaviṅge
namō namō enutirde kāṇā Cennabasavaṇṇā.

Again:

Behold a being where
The gaze of eyes, focussed upon
The Liṅga on the palm, is now
Transmuted to Itself !
Behold the absolute Force
That has awareness of Itself
Through dawn of Its experience!
Existence without difference,
A spirit that has grown beyond
The self-conceit that seeks for fame.
Herself she made herself.

Behold, Cennabasavaṇṇa,
I say, hail! O hail!
To the majesty of Mahādēviyakka,
In our Guhēśvaraliṅga.

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಆ ಮಹಾದೇವಿಯಕ್ಕಂಗೆ ಪ್ರಸನ್ನರಾಗಿ ಸ್ತುತಿಸಿದ ವಚನ:

ī hīgendu Prabhudēvaru nirūpisalu, Cikkadaṇṇāyakaru ā Mahādēviyakkaṅge prasannarāgi stutisida vacana:

The vacana in which, when he (Prabhu) had said this, Cennabasavaṇṇa, being pleased, praises Mahādēviyakka:

೫೫

ಅಜಕಲ್ಪಕೋಟಿ ವರುಷದವರೆಲ್ಲರೂ ಹಿರಿಯರೆ ?
ಹುತ್ತೇಱಿ ಬೆತ್ತ ಬೆಳೆದ ತಪಸ್ವಿಗಳೆಲ್ಲರೂ ಹಿರಿಯರೆ ?
ನಡು ಮುಱಿದು, ಗುಡುಗೂಱಿ,
ತಲೆ ನಡುಗಿ, ನರೆ ತೆರೆ ಹೆಚ್ಚಿ, ಮತಿಗೆಟ್ಟು,
ಒಂದನಾಡಹೋಗಿ ಒಂಬತ್ತನಾಡುವ ಅಜ್ಞಾನಿಗಳೆಲ್ಲರೂ ಹಿರಿಯರೆ ?
ಅನುವನಱಿದು, ಘನವ ಬೆರಸಿ,
ಹಿರಿದು ಕಿಱಿದೆಂಬ ಭೇದವ ಮಱೆದು,
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ ಬೆರಸಿ ಬೇಱಿಲ್ಲದಿಪ್ಪ ಹಿರಿಯತನ
ನಮ್ಮ ಮಹಾದೇವಿಯಕ್ಕಂಗಾಯಿತ್ತು.

ajakalpakōṭi varuṣadavarellarū hiriyare ?
huttēṟi betta beḷeda tapasvigaḷellarū hiriyare ?
naḍu muṟidu, guḍugūṟi,
tale naḍugi, nare tere hecci, matigeṭṭu,
ondanāḍahōgi ombattanāḍuva ajñānigaḷellarū hiriyare ?
anuvanaṟidu, ghanava berasi,
hiridu kiṟidemba bhēdava maṟedu,
Kūḍalacennasaṅgayyanalli berasi bēṟilladippa hiriyatana
namma Mahādēviyakkaṅgāyittu.

Pray, are they great ones all
Who count as many years
As the billion cycles of the Unborn?
Or those ascetics about whom
Reeds grow and anthills rise?

Or are those dotards with broken backs,
And rattling throats and shaky heads,
With multiplying grey hairs and folds,
With reason tottering, garrulous?
The pre-eminence of one
Who lives inseparably
Has come to Mahādēviyakka,
Who, having learnt the mystery,
Uniting with the Absolute,
Forgetting all difference of high and low,
Has been made one
With Lord Kūḍala Saṅgama.

ಆ ಸಮಯದಲ್ಲಿ ಸಿದ್ಧರಾಮಯ್ಯತಂದೆಗಳು ಮಹಾದೇವಿಯಕ್ಕಗಳ ಸ್ತುತಿಸಿದ ವಚನ:

ā samayadalli Siddharāmayyatandegaḷu Mahādēviyakkagaḷa stutisida vacana:

The vacana in which, on this occasion, Father Siddharāmayya praises Mahādēviyakka:

೫೬

ಅಹುದಹುದು, ಮತ್ತೇನು ?
ಮಱಹಿಂಗೆ ಹಿರಿದು ಕಿಱಿದುಂಟಲ್ಲದೆ,
ಅಱಿವಿಂಗೆ ಹಿರಿದು ಕಿಱಿದುಂಟೆ ಹೇಳಯ್ಯಾ ?
ಸಾವಿಂಗೆ ಭಯ ಉಂಟಲ್ಲದೆ,
ಅಜಾತಂಗೆ ಭಯ ಉಂಟೆ ಹೇಳಯ್ಯಾ ?
ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿನಾಥನಲ್ಲಿ ಮಹಾದೇವಿಯಕ್ಕನ ನಿಲವಿಂಗೆ
ಶರಣೆಂದು ಶುದ್ಧನಾದೆನು ಕಾಣಾ ಚೆನ್ನಬಸವಣ್ಣಾ,

ahudahudu, mattēnu?
maṛahiṅge hiridu kiṛiduṇṭallade,
aṛiviṅge hiridu kiṛiduṇṭe hēḷayyā?
sāviṅge bhaya uṇṭallade,
ajātaṅge bhaya uṇṭe hēḷayyā?
Kapilasiddhamallināthanalli Mahādēviyakkana nilaviṅge
śaraṇendu śuddhanādenu kāṇā Cennabasavaṇṇā.

Ay, ay, what else?
For ignorance there is
A difference between high and low;
But is there one to an enlightened soul?
There's fear for mortals, but
Is there fear for immortals, pray?
Mark you, Cennabasavaṇṇa,
By paying homage to the majesty
Of Mahādēviyakka, in Kapilasiddhamallinātha,
I have been purified!

ಇದಕ್ಕೆ ಅಕ್ಕಗಳ ಬಿನ್ನಹ:

idakke Akkagaḷa binnaha:

Akka's submission thereon:

೫೭

ಮರ್ತ್ಯಲೋಕದ ಭಕ್ತರ ಮನವ ಬೆಳಗಲೆಂದು
ಇಳಿತಂದನಯ್ಯಾ ಶಿವನು.
ಕತ್ತಲೆಯ ಪಾಳೆಯವ ರವಿ ಹೊಕ್ಕಂತಾಯಿತ್ತಯ್ಯಾ.
ಚಿತ್ತದ ಪ್ರವೃತ್ತಿಯ ಹಿಂಗಿಸಿ,
ಮುಕ್ತಿಪಥವ ತೋಱಿದನೆಲ್ಲಾ ಅಸಂಖ್ಯಾತ ಗಣಂಗಳಿಗೆ.
ತನುವೆಲ್ಲಾ ಸ್ವಯಲಿಂಗ, ಮನವೆಲ್ಲಾ ಚರಲಿಂಗ,
ಭಾವವೆಲ್ಲಾ ಮಹಾಘನದ ಬೆಳಗು.
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯಾ,
ನಿಮ್ಮ ಶರಣ ಸಮ್ಯಗ್‌ಜ್ಞಾನಿ ಚೆನ್ನಬಸವಣ್ಣನ ಶ್ರೀಪಾದಕ್ಕೆ ಶರಣೆಂದು
ಎನ್ನ ಭವಂ ನಾಸ್ತಿಯಾಯಿತ್ತಯ್ಯಾ ಪ್ರಭುವೆ.

martyalōkada bhaktara manava beḷagalendu
iḷitandanayyā śivanu.
kattaleya pāḷeyava ravi hokkantāyittayyā.
cittada pravṛttiya hiṅgisi,
muktipathava tōṟidanellā asaṅkhyāta gaṇaṅgaḷige.
tanuvellā svayaliṅga, manavellā caraliṅga,
bhāvavellā mahāghanada beḷagu.
Cennamallikārjunayyā,
nimma śaraṇa samyagjñāni Cennabasavaṇṇana
śrīpādakke śaraṇendu
enna bhavaṁ nāstiyāyittayyā Prabhuve.

To illuminate the minds
Of bhaktas on this mortal earth,
Śiva came down: a sun
Irradiating the army of the dark.
To all the innumerable saints he showed
The path of Liberation, having checked
The motions of the mind.
His entire body turned
To Liṅga Itself; his entire mind
To Jaṅgama, his entire will
To the splendour of Great Absolute.
O Cennamallikārjuna Lord,
By paying homage to the holy feet
Of Thy śaraṇa, the perfect seer
Cennabasavaṇṇa,
My births have ceased,
O Prabhu,

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ನಿರೂಪ:

idakke Prabhudēvara nirūpa:

Prabhudēva's answer thereto:

೫೮

ತನುಗುಣ ನಾಸ್ತಿಯಾಗಿ ಲಿಂಗಸಂಗಿಯಾದಳು.
ಮನಗುಣ ನಾಸ್ತಿಯಾಗಿ ಅಱಿವುಸಂಗಿಯಾದಳು.
ಭಾವಗುಣ ನಾಸ್ತಿಯಾಗಿ ಮಹಾಪ್ರಭೆ ತಾನಾದಳು.
ತಾನಿದಿರೆಂಬೆರಡಳಿದು, ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಸ್ವಯಲಿಂಗವಾದ
ಮಹಾದೇವಿಯಕ್ಕಗಳ ನಿಲವಿಂಗೆ ಶರಣೆನುತಿರ್ದೆನು.

tanuguṇa nāstiyāgi liṅgasaṅgiyādaḷu.
managuṇa nāstiyāgi aṟivusaṅgiyādaḷu.
bhāvaguṇa nāstiyāgi mahāprabhe tānādaḷu.
tānidireṁberaḍaḷidu, namma Guhēśvaraliṅgadalli svayaliṅgavāda
Mahādēviyakkagaḷa nilaviṅge śaraṇenutirdenu.

Shedding her corporal traits,
She has become
United with Liṅga;
Shedding her mental traits,
She has become
United with Consciousness;
Shedding the attributes of her will,
She has become
Herself the Supreme Light.
I say hail to the majesty
Of Mahādēviyakka, who has,
Shedding the sense of self and other,
Become one with the Liṅga itself,
In Guhēśvaraliṅga.

ಇದಕ್ಕೆ ಅಕ್ಕಗಳ ಬಿನ್ನಹ:

idakke Akkagaḷa binnaha:

Akka's submission thereon:

೫೯

ನೀರು ಕ್ಷೀರದಂತೆ ನೀನಿಪ್ಪೆಯಾಗಿ,
ಆವುದು ಮುಂದು ಆವುದು ಹಿಂದೆಂದಱಿಯೆನು.
ಆವುದು ಕರ್ತೃ ಆವುದು ಭೃತ್ಯನೆಂದಱಿಯೆನು.
ಆವುದು ಘನ ಆವುದು ಕಿಱಿದೆಂದಱಿಯೆನು.
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯಾ,
ನೀನೊಲಿದು ಕೊಂಡಾಡಿದರೆ ಇಱುಹೆ ರುದ್ರನಾಗದೆ ಹೇಳಯ್ಯಾ ?

nīru kṣīradante nīnippeyāgi,
āvudu mundu āvudu hindendaṟiyenu.
āvudu kartṛ āvudu bhṛtyanendaṟiyenu.
āvudu ghana āvudu kiṟidendaṟiyenu.
Cennamallikārjunayyā,
nīnolidu koṇḍāḍidare iṟuhe rudranāgade hēḷayyā ?

Because you are
Like water mixed with milk,
I know not what is after, what before;

Or who the master is and who the drudge,
Or what is mighty and what small.
O Cennamallikārjuna Lord,
If you praise one out of Thy love,
Does an ant not grow to Rudra? Say!

ಇದಕ್ಕೆ ಚೆನ್ನಬಸವರಾಜದೇವರ ನಿರೂಪ:

idakke Cennabasavarājadēvara nirūpa:

Lord Cennabasavarāja's reply thereto:

೬೦

ಆದ್ಯರ ಅಱುವತ್ತು ವಚನಕ್ಕೆ ದಣ್ಣಾಯಕರ ಇಪ್ಪತ್ತು ವಚನ.
ದಣ್ಣಾಯಕರ ಇಪ್ಪತ್ತು ವಚನಕ್ಕೆ ಪ್ರಭುದೇವರ ಹತ್ತು ವಚನ.
ಪ್ರಭುದೇವರ ಹತ್ತು ವಚನಕ್ಕೆ ಅಜಗಣ್ಣನ ಐದು ವಚನ.
ಅಜಗಣ್ಣನ ಐದು ವಚನಕ್ಕೆ ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ
ಮಹಾದೇವಿಯಕ್ಕಗಳ ಒಂದು ವಚನ ನಿರ್ವಚನ ಕಾಣಾ ಸಿದ್ಧರಾಮಯ್ಯಾ.

ādyara aṟuvattu vacanakke Daṇṇāyakara ippattu vacana.
Daṇṇāyakara ippattu vacanakke Prabhudēvara hattu vacana.
Prabhudēvara hattu vacanakke Ajagaṇṇana aidu vacana.
Ajagaṇṇana aidu vacanakke Kūḍalacennasaṅgayyanalli
Mahādēviyakkagaḷa ondu vacanu nirvacana kāṇā
Siddarāmayyā.

The Ancients' sixty vacanas are worth
Twenty of Basavaṇṇa's;
The Great Leader's twenty, Prabhudēva's ten;
Prabhudēva's ten are worth Ajagaṇṇa's five;
Ajagaṇṇa's five, in Lord Kūḍala Cennasaṅga,
Are worth one of Mahādēviyakka's;
See that, Siddharāmayya!

ಆ ಸಮಯದಲ್ಲಿ ಬಸವರಾಜದೇವರು ನಿರೂಪಿಸಿದ ವಚನ:

ā samayadalli Basavarājadēvaru nirūpisida vacana:

The vacana which Lord Basavarāja said on the occasion:

೬೧

ಎನ್ನ ಭಕ್ತಿಯ ಶಕ್ತಿಯೂ ನೀನೆ.
ಎನ್ನ ಮುಕ್ತಿಯ ಶಕ್ತಿಯೂ ನೀನೆ.
ಎನ್ನ ಯುಕ್ತಿಯ ಶಕ್ತಿಯೂ ನೀನೆ.
ಎನ್ನ ಮಹಾಘನದ ನಿಲವಿನ ಪ್ರಭೆಯನುಟ್ಟು
ತಳುವೆಳಗಾದ ಸ್ವಯಜ್ಞಾನಿ
ಕೂಡಲಸಂಗಯ್ಯನಲ್ಲಿ ಮಹಾದೇವಿಯಕ್ಕಗಳ ನಿಲವ
ಮಡಿವಾಳನಿಂದಱಿದು ಬದುಕಿದೆನಯ್ಯಾ ಪ್ರಭುವೆ.

enna bhaktiya śaktiyū nīne.
enna muktiya śaktiyū nīne.
enna yuktiya śaktiyū nīne.
enna mahāghanada nilavina prabheyanuṭṭu
taḷuveḷagāda svayajñāni
Kūḍalasaṅgayyanalli Mahādēviyakkagaḷa nilava
Maḍivāḷanindaṟidu badukidenayyā Prabhuve.

The strength behind my piety art Thou;
The strength behind my liberation, Thou;
The strength behind my discipline.
Knowing, through Maḍivāḷa,
The eminence of Mahādēviyakka,
In Kūḍala Saṅgayya,
The self-seer lost in wonderment
Donning the splendour of the majesty
Of the Great Absolute I've made mine,
I have been saved!
O Prabhu!

ಆ ಸಮಯದಲ್ಲಿ ಮಡಿವಾಳತಂದೆಗಳು ಮಹಾದೇವಿಯಕ್ಕನ ಸ್ತುತಿಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ā samayadalli Maḍivāḷatandegaḷu Mahādēviyakkana stutisuva prastāvada vacana:

The vacana in which Father Maḍivāḷa praises Mahādēviyakka on this occasion:

೬೨

ಕಾಮಿಯಾಗಿ ನಿಃಕಾಮಿಯಾದಳು. ಸೀಮೆಯಲ್ಲಿದ್ದು ನಿಸ್ಸೀಮೆಯಾದಳು.
ಭವಿಯ ಸಂಗವ ತೊಱೆದು ಭವಬಾಧೆಯ ಹಱಿದಳು.
ಬಸವಣ್ಣ ಗತಿಯೆಂದು ಬರಲು,
ನಾನು ಮಡಿಯ ಹಾಸಿ ನಡೆಸಿದೆ.
ನಡೆವುದಕ್ಕೆ ಹಾಸಿದ ಮಡಿಯ ಸರ್ವಾಂಗಕ್ಕೆ ಹೊದ್ದಳು.
ಆ ಮಡಿಯ ಬೆಳಗಿನ ಬೆಳಗಿನೊಳಗೆ ನಿರ್ವಯಲಾದಳು.
ಕಲಿದೇವರ ದೇವಯ್ಯಾ, ಮಹಾದೇವಿಯಕ್ಕಗಳ ನಿಲವ
ಬಸವಣ್ಣನ ಕೃಪೆಯಿಂದಲಱಿದೆನಯ್ಯಾ ಪ್ರಭುವೆ.

kāmiyāgi niḥkāmiyādaḷu. sīmeyalliddu nissīmeyādaḷu.
bhaviya saṅgava tore̱du bhavabādheya hare̱daḷu.
Basavaṇṇa gatiyendu baralu,
nānu maḍiya hāsi naḍeside,
naḍevudakke hāsida maḍiya sarvāṅgakke hoddaḷu.
ā maḍiya beḷagina beḷaginoḷage nirvayalādaḷu.
Kalidēvara Dēvayyā, Mahādēviyakkagaḷa nilava
Basavaṇṇana kṛpeyindalare̱didenayyā Prabhuve.

Desiring, yet she is without desire;
She is, tho' bounded, boundless too.
All contact with the worldling shed,
She has conquered this world's pain.
The day she came
To Basavaṇṇa as her resort,
I spread a holy cloth for her to walk:
The cloth I spread for walking on
She covered all her body with.
Within the light's light of that cloth
She was transformed to Void.
O Lord Kalidēva, I knew the height
Of Mahādēviyakka through the grace
Of Basavaṇṇa, O Prabhu!

ಆ ಸಮಯದಲ್ಲಿ ಪ್ರಭುದೇವರ ವಚನ:

ā samayadalli Prabhudēvara vacana:

Prabhudēva's vacana on this occasion:

೬೩

ನುಡಿಗೆಡೆಗೊಡದ ಘನವ ಹಿಡಿದು ಒಡಬಂದಿಯಾದಳು.
ಎಡೆಯಿಲ್ಲದ ಪರಿಪೂರ್ಣದೊಳಗೆ ನಡೆನುಡಿಗೆಟ್ಟಳು.
ತನ್ನ ನಿಲುಕಡೆಯ ನಿಜವ ತಾನರಿಯದಂತೆ
ಎನ್ನಿಂದ ಕೇಳಿ ಸ್ವಯವಾದಳು.
ಗುಹೇಶ್ವರ ಸಾಕ್ಷಿಯಾಗಿ,
ಮಹಾದೇವಿಯಕ್ಕನ ನಿಲವ ಕೊಂಡಾಡುವುದಕ್ಕೆ
ತೆರಹಿಲ್ಲ ಕಾಣಾ ಮಡಿವಾಳಯ್ಯಾ.

nuḍigeḍegoḍada ghanava hiḍidu oḍabandiyādaḷu.
eḍeyillada paripurṇadoḷage naḍenuḍigeṭṭaḷu.
tanna nilukaḍeya nijava tānaṟiyadante
enninda kēḷi svayavādaḷu.
Guhēśvara sākṣiyāgi,
Mahādēviyakkana nilava koṇḍāḍuvudakke
teṟahilla kāṇā Maḍivāḷayyā.

Capturing the Absolute that passes speech,
She was Its captive; within
That unqualified perfection she lost
All word and deed;
As if in ignorance of the truth
Of her own ultimate height,
Under my tutorship
She realised herself.
Mark you, Maḍivāḷayya:
Let Guhēśvaraliṅga witness,
There is no way to praise
Mahādēviyakka's eminence!

ಇದಕ್ಕೆ ಅಕ್ಕಗಳ ಬಿನ್ನಹ:
idakke Akkagaḷa binnaha:
Akka's reply thereto:

೬೪

ಎಲ್ಲಾ ಎಲ್ಲವನಱಿದು ಫಲವೇನಯ್ಯಾ, ತನ್ನ ತಾನಱಿಯಬೇಕಲ್ಲದೆ ?
ತನ್ನಲ್ಲಿ ಅಱಿವು ಸ್ವಯವಾಗಿರಲು ಅನ್ಯರ ಕೇಳಲುಂಟೆ ?
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನ, ನೀನಱಿವಾಗಿ ಮುಂದುದೋಱಿದ ಕಾರಣ
ನಿಮ್ಮಿಂದ ನಿಮ್ಮನಱಿದೆನಯ್ಯಾ ಪ್ರಭುವೆ.

ellā ellavanaṟīdu phalavēnayyā, tanna tānaṟiyabēkallade?
tannalli aṟivu svayavāgiralu anyara kēḷaluṇṭe?
Cennamallikārjuna, nīnaṟivāgi mundudōṟida kāraṇa
nimminda nimmanaṟidenayyā Prabhuve.

What profit is it to know
All that there is, unless one knows
Oneself ? When Consciousness becomes
One's own possession in oneself,
What need to learn from other lips?
As you, O Cennamallikārjuna,
Appeared to me as Consciousness yourself,
Through you I knew yourself, O Prabhu!

ಮತ್ತಂ ಅಕ್ಕಗಳು ಶರಣರ ಸಂಗದಿಂದ ನಿಮ್ಮ ನಿಜದವಿರಳಸುಖವಾಯಿತ್ತೆಂದು ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

mattaṁ Akkagaḷu śaraṇara saṅgadinda nimma nijadaviraḷa-sukhavāyittendu binnaisuva prastāvada vacana:

Again: The vacana which tells how Akka remarks: "By association with śaraṇas, I acquired the constant joy of your Truth":

೬೫

ಸಂಗದಿಂದಲ್ಲದೆ ಅಗ್ನಿ ಹುಟ್ಟದು.
ಸಂಗದಿಂದಲ್ಲದೆ ಬೀಜ ಮೊಳೆದೋಱದು.
ಸಂಗದಿಂದಲ್ಲದೆ ದೇಹವಾಗದು.
ಸಂಗದಿಂದಲ್ಲದೆ ಸರ್ವಸುಖದೋಱದು.
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನದೇವಯ್ಯಾ,
ನಿಮ್ಮ ಶರಣರ ಅನುಭಾವಸಂಗದಿಂದಲಾನು
ಪರಮಸುಖಿಯಾಗಿ ಬದುಕಿದೆನಯ್ಯಾ ಪ್ರಭುವೆ!

saṅgadindallade agni huṭṭadu.
saṅgadindallade bīja moḷedōṟadu.
saṅgadindallade dēhavāgadu.
saṅgadindallade sarvasukhadōṟadu.
Cennamallikārjunadēvayyā,
nimma śaraṇara anubhāvasaṅgadindalānu
paramasukhiyāgi badukidenayyā Pṟabhuve!

Except through contact, fire
Cannot be kindled; nor seed sprout;
Nor body be born; nor yet
Can any happiness come to be.
O Cennamallikārjuna Lord, because
Of Thy śaraṇas' mystic companionship,
I was made supremely happy and was saved,
O Prabhu!

೬೬

ಮತ್ತಂ,

ಅಯ್ಯಾ, ನಿಮ್ಮ ಅನುಭಾವಿಗಳ ಸಂಗದಿಂದ
ಎನ್ನ ತನು ಶುದ್ಧವಾಯಿತ್ತು.
ಅಯ್ಯಾ, ನಿಮ್ಮ ಅನುಭಾವಿಗಳು ಎನ್ನ ಒರೆದೊರೆದು,
ಕಡಿಕಡಿದು, ಅರೆದರೆದು ಅನುಮಾಡಿದ ಕಾರಣ,
ಎನ್ನ ಮನ ಶುದ್ಧವಾಯಿತ್ತು.
ಎನ್ನ ಸರ್ವ ಭೋಗಾದಿಭೋಗಂಗಳೆಲ್ಲ
ನಿಮ್ಮ ಶರಣರಿಗರ್ಪಿತವಾಗಿ,
ಎನ್ನ ಪ್ರಾಣ ಶುದ್ಧವಾಯಿತ್ತು.
ಎನ್ನ ಸರ್ವೇಂದ್ರಿಯಂಗಳೆಲ್ಲವು
ನಿಮ್ಮ ಶರಣರ ಪ್ರಸಾದವ ಕೊಂಡ ಕಾರಣ,
ಎನ್ನ ಸರ್ವಾಂಗ ಶುದ್ಧವಾಯಿತ್ತಯ್ಯಾ.
ನಿಮ್ಮ ಶರಣರಿಂತು ಎನ್ನನಾಗುಮಾಡಿದ ಕಾರಣ
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯಾ,
ನಿಮ್ಮ ಶರಣರಿಗೆ ತೊಡಿಗೆಯಾದೆನಯ್ಯಾ ಪ್ರಭುವೆ.

mattaṁ,

ayyā, nimma anubhāvigaḷa saṅgadinda
enna tanu śuddhavāyittu.
ayyā. nimma anubhāvigaḷu enna oredoredu,
kaḍikaḍidu, aredaredu anumāḍida kāraṇa,
enna mana śuddhavāyittu.
enna sarva bhōgādibhōgaṅgaḷella
nimma śaraṇarigarpitavāgi,
enna prāṇa śuddhavāyittu.

enna sarvēndriyagaḷellavu
nimma śaraṇara prasādava koṇḍa kāraṇa,
enna sarvāṅga śuddhavāyittayyā.
nimma śaraṇarintu ennanāgumāḍida kāraṇa,
Cennamallikārjunayyā,
nimma śaraṇarige toḍigeyādenayyā Prabhuve.

Again:

O Lord, by intercourse with those
Who have experienced Thee,
My body is purified;
O Lord, because those
Who have experienced Thee
Have rubbed and cut and ground me fine
To make me fit for Thee,
My mind is purified;
Because all things, I have enjoyed
Have been dedicated first to Thy śaraṇas,
My soul is purified.
Because my senses have received
Thy śaraṇas' grace,
My entire body is purified.
O Cennamallikārjuna Lord,
Because Thy śaraṇas made me such,
I am an ornament to Thy śaraṇas,
O Prabhu!

ಮತ್ತಂ ಮಹಾದೇವಿಯಕ್ಕಗಳು ಬಸವಣ್ಣ ಚೆನ್ನಬಸವಣ್ಣ ಮಡಿವಾಳಯ್ಯ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಪ್ರಭುದೇವರು ಮುಖ್ಯವಾದ ಏಳುನೂಱೆಪ್ಪತ್ತು ಅಮರಗಣಂಗಳಿಂದ ಕೃತಾರ್ಥಳಾದೆನೆಂದು ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

mattaṁ Mahādēviyakkagaḷu Basavaṇṇa Cennabasavaṇṇa Maḍivāḷayya Siddharāmayyadēvaru Prabhudēvaru mukhyavāda ēḷunūrepp-pattu Amaragaṇaṅgaḷinda kṛthārthaḷādenendu binnaisuva prastāvada vacana:

Again: The vacana which tells how Mahādēviyakka remarked that she had attained fulfilment through the seven-hundred and seventy immortal saints, Basavaṇṇa, Cennabasavaṇṇa, Maḍivāḷayya, Lord Siddharāmayya and Prabhudēva being chief among them:

೬೭

ಬಸವಣ್ಣನ ಮನೆಯ ಮಗಳಾಗಿ ಬದುಕಿದೆನಾಗಿ,
ತನ್ನ ಕರುಣ ಭಕ್ತಿಪ್ರಸಾದವ ಕೊಟ್ಟನು.
ಚೆನ್ನಬಸವಣ್ಣನ ತೊತ್ತಿನ ಮಗಳಾದ ಕಾರಣ,
ಒಕ್ಕ ಪ್ರಸಾದವ ಕೊಟ್ಟನು.
ಪ್ರಭುದೇವರ ತೊತ್ತಿನ ತೊತ್ತಿನ ಮಗಳಾದ ಕಾರಣ,
ಜ್ಞಾನಪ್ರಸಾದವ ಕೊಟ್ಟನು.
ಸಿದ್ಧರಾಮಯ್ಯನ ಶಿಶುಮಗಳಾದ ಕಾರಣ,
ಪ್ರಾಣಪ್ರಸಾದವ ಸಾಧಿಸಿ ಕೊಟ್ಟನು.
ಮಡಿವಾಳಮಾಚಿತಂದೆಯ ಮನೆಯ ಮಗಳಾದ ಕಾರಣ,
ನಿರ್ಮಳಪ್ರಸಾದವ ನಿಶ್ಚಯಿಸಿ ಕೊಟ್ಟನು.
ಇಂತೀ ಅಸಂಖ್ಯಾತರೆಲ್ಲರು
ತಮ್ಮ ಕರುಣದ ಕಂದನೆಂದು ತಲೆದಡಹಿ ರಕ್ಷಿಸಿದ ಕಾರಣ,
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನನ ಪಾದಕ್ಕೆ ಯೋಗ್ಯಳಾದೆನು.

Basavaṇṇa maneya magaḷāgi badukidenāgi,
tanna karuṇa bhaktiprasādava koṭṭanu.
Cennabasavaṇṇana tottina magaḷāda kāraṇa,
okka prasādava koṭṭanu.
Prabhudēvara tottina tottina magaḷāda kāraṇa,
jñānaprasādava koṭṭanu.
Siddharāmayyana śiśumagaḷāda kāraṇa,
prāṇaprasādava sādhisi koṭṭanu.
Maḍivāḷamācitandeya maneya magaḷāda kāraṇa,
nirmaḷaprasādava niścayisi koṭṭanu.
intī asaṅkhyātarellaru
tamma karuṇada kandanendu taledaḍahi rakṣisida kāraṇa,
Cennamallikārjunana pādakke yōgyaḷādenu.

Because I lived as Basavaṇṇa's own child,
He, out of his compassion, gave me
Devotion as his grace;
Because I was
Cennabasavaṇṇa's handmaid's child,
He gave me as his grace
That which was left;

Because I was the child
Of Prabhudēva's handmaid's maid,
He gave me Knowledge as his grace;
Because I was
The infant daughter of Siddharāmayya,
He brought me Life as grace;
Because I was
Father Maḍivāḷa Mācayya's own child,
He gave me, with particular force,
The grace of Purity;
Because all those innumerable ones
Looked after me and stroked my head
As being their favoured child,
I am fit for the feet
Of Cennamallikārjuna!

ಮತ್ತಂ ಮಹಾದೇವಿಯಕ್ಕಗಳು ತಮ್ಮ ಐಕ್ಯಸ್ಥಲವಾವುದೆಂದು ಪ್ರಭುದೇವರ ಕೇಳುವ ಪ್ರಸ್ತಾವದ ವಚನ:

mattaṁ Mahādēviyakkagaḷu tamma aikyasthalavāvudendu Prabhudēvaru kēḷuva prastāvada vacana:

The vacana which tells how Mahādēviyakka asked Prabhudēva where would her unitive state be:

೬೮

ಕರ್ಮವೆಂಬ ಕದಳಿ ಎನಗೆ. ಕಾಯವೆಂಬ ಕದಳಿ ನಿಮಗೆ.
ಮಾಟವೆಂಬ ಕದಳಿ ಬಸವಣ್ಣಂಗೆ.
ಭಾವವೆಂಬ ಕದಳಿ ಚೆನ್ನಬಸವಣ್ಣಂಗೆ.
ಬಂದ ಬಂದ ಭಾವ ಸಲೆ ಸಂದಿತ್ತು.
ಎನ್ನಂಗದವಸಾನವ ಹೇಳಾ ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನಾ.

karmaveṁba kadaḷi enage. kāyaveṁba kadaḷi nimage.
mātaveṁba kadaḷi Basavaṇṇaṅge.
bhāvaveṁba kadaḷi Cennabasavaṇṇaṅge.
banda banda bhāva sale sandittu.
ennaṅgadavasānava hēḷā Cennamallikārjunā.

All that I do is my sphere, the body yours.
Basavaṇṇa's sphere is pious acts;
Cennabasavaṇṇa's, the will.
Our several purpose for which we came
Is now accomplished.
O Cennamallikārjuna,
O tell me of my body's end.

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ನಿರೂಪ:

idakke Prabhudēvara nirūpa:

Prabhudēva's reply thereto:

೬೯

ಕಾಯವುಳ್ಳನ್ನಕ್ಕ ಶರಣರ ಸಂಗದಿಂದ ಅಱಿಯಬೇಕು.
ಜೀವವುಳ್ಳನ್ನಕ್ಕ ಅಱಿವಿನ ಮುಖದಿಂದ ಹರಿಯಬೇಕು.
ಅಱಿವನ್ನಬರ ಗುಹೇಶ್ವರನೆಂಬ ಕುಱುಹಾಯಿತ್ತು.

kāyavuḷḷannakka śaraṇara saṅgadinda aṟiyabēku.
jīvavuḷḷannakka aṟivina mukhadinda hariyabēku.
aṟivannabara Guhēśvaraneṁba kuṟuhāyittu.

So long as there is body, one must know
By association with the śaraṇas;
So long as there is soul, one must go
By way of Consciousness;
Until there's Consciousness, you needs must have
The symbol Guhēśvara!

ಇದಕ್ಕೆ ಅಕ್ಕಗಳ ಭಿನ್ನಹ:

idakke Akkagaḷa binnaha:

Akka's answer thereto:

೭೦

ಲಿಂಗಸುಖಸಂಗದಲ್ಲಿ ಮನ ವೇದ್ಯವಾಯಿತ್ತು.
ಇನ್ನೆಲ್ಲಿಯಯ್ಯಾ ಎನಗೆ ನಿಮ್ಮಲ್ಲಿ ನಿರವಯವು ?
ಇನ್ನೆಲ್ಲಿಯಯ್ಯಾ ನಿಮ್ಮಲ್ಲಿ ಕೂಡುವುದು ?
ಪರಮಸುಖ ಪರಿಣಾಮ ಮನ ಮೇರೆದಪ್ಪಿ
ನಾನು ನಿಜವನೈದುವ ಠಾವ ಹೇಳಾ ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯಾ.

liṅgasukhasaṅgadalli mana vēdyavāyittu.
innelliyayyā enage nimmalli niravayavu?
innelliyayyā nimmalli kūḍuvadu?
paramasukha pariṇāma mana mēredappi
nānu nijavanaiduva ṭhāva hēḷā Cennamallikārjunayyā·

The mind is intimately absorbed
In joy divine;
Where, then, will ever be for me
The dissolution into Thee?
Where, then, Lord will there be
My union with Thee?
Tell me, Cennamallikārjuna Lord,
The place where I shall attain
The Absolute, with supreme joy and peace
Overflowing my mind!

ಇಂತು ಮಹಾದೇವಿಯಕ್ಕಗಳು ತಮ್ಮ ಲಿಂಗೈಕ್ಯದ ಸ್ಥಾನ ಕಾಲ ಸ್ಥಿತಿ ಯಾವುದೆಂದು ಬೆಸಗೊಳಲು, ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ತತ್ಕಾಲ ಸ್ಥಾನ ಸಮರಸವಂ ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Mahādēviyakkagaḷu tamma liṅgaikyada sthāna kāla sthiti yāvudendu besagoḷalu, idakke Prabhudēvaru tatkāla sthāna samarasamaṁ nirūpisida prastāvada vacana:

The vacana which tells how, on Mahādēviyakka asking what would be the place, time and circumstances of her consubstantial union with Liṅga, Prabhudēva thereupon informed her of the very time, place and attainment of the Union:

೭೧

ನೀ ನಾನೆಂಬುಭಯಸಂಗವಳಿದು
ತಾನು ತಾನಾದ ತ್ರಿಕೂಟವೆಂಬ ಮಹಾಗಿರಿಯ
ತುಟ್ಟತುದಿಯ ಮೆಟ್ಟಿ ನೋಡಲು,
ಬಟ್ಟಬಯಲು ಕಾಣಬಹುದು ನೋಡಾ.
ಆ ಬಯಲ ಬೆರಸುವರೆ
ತ್ರಿಕೂಟ ಗಿರಿಯೊಳಗೊಂದು ಕಾಣಬಾರದ ಕದಳಿಯುಂಟು ನೋಡಾ.

ಕದಳಿಯ ಕಳೆದಲ್ಲಿ ಒಳಹೊಕ್ಕು ನೋಡಲು,
ತೊಳಗಿ ಬೆಳಗುವ ಜ್ಯೋತ್ಸ್ಯಿಯುಂಟು ಕೇಳಾ.
ನಡೆಯಲ್ಲಿಗೆ ತಾಯೆ.
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಪರಮಪದವಿ ನಿನಗೆ ಸ್ವಯವಹುದು ನೋಡಾ.

ni nānembubhayasaṅgavaḷidu
tānu tānāda trikūṭavemba mahāgiriya
tuṭṭatudiya meṭṭi nōḍalu,
baṭṭabayalu kāṇabahudu nōḍā.
ā bayala berasuvare
trikūṭa giriyoḷagondu kāṇabārada kadaḷiyuṇṭu nōḍā.
kadaḷiya kaḷedalli oḷahokku nōḍalu,
toḷagi beḷaguva jyōtiyuṇṭu kēḷā.
naḍeyallige tāye.
Guhēśvaraliṅgadalli paramapadavi ninage svayavahudu nōḍā.

If you can shed
This twainness of You and Me,
And, climbing the highest peak
Of the great mountain of Trikūṭa, where
You have become yourself, you look,
An empty stretch is what you see.
There in the Trikūṭa mountain is
A plantain-grove hidden from the eye.
If you can enter
The ambit of that plantain-grove,
You see the radiance of a flaming light.
Thither you go, Mother!
In Guhēśvara, the highest peak
Becomes your own!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಮಹಾದೇವಿಯಕ್ಕಗಳು ಬಸವ ಮೊದಲಾದ ಗಣಂಗಳಿಗೆ ಲಿಂಗೈಕ್ಯವ ಹವಣಿಸಿ, ತನ್ನ ನಿಜದೈಕ್ಯವನು ನಿಶ್ಚಯಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru nirūpisalu, Mahādēviyakkagaḷu Basava modalāda gaṇaṅgaḷige liṅgaikyava havaṇisi, tanna nijadaikyavanu niścayisida prastāvada vacana:

The vacana which tells how, on Prabhudēva saying thus, Mahādēviyakka understood the character of the consubstantial union for each of the saints, Basavaṇṇa foremost among them, and was determined on her own union with the Reality:

೭೨

ಮಾಟಕೂಟವಾಯಿತ್ತಯ್ಯಾ ಬಸವಣ್ಣಂಗೆ.
ನೋಟಕೂಟವಾಯಿತ್ತಯ್ಯಾ ಅಲ್ಲಮಪ್ರಭುದೇವರಿಗೆ.
ಭಾವಕೂಟವಾಯಿತ್ತಯ್ಯಾ ಅಜಗಣ್ಣಂಗೆ.
ಸ್ನೇಹಕೂಟವಾಯಿತ್ತಯ್ಯಾ ಸೊಡ್ಡಳಬಾಚರಸರಿಗೆ.
ಇವರೆಲ್ಲರ ಕೂಟವಾಯಿತ್ತಯ್ಯಾ ಚೆನ್ನಬಸವಣ್ಣಂಗೆ.
ಎನಗೆ ನಿಮ್ಮಲ್ಲಿ ಅವಿರಳದ ಕೂಟ ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನಾ.

māṭakūṭavāyittayyā Basavaṇṇaṅge
nōṭakūṭavāyittayyā Allamaprabhudēvarige.
bhāvakūṭavāyittayyā Ajagaṇṇaṅge.
snēhakūṭavāyittayyā Soḍḍaḷabācarasarige.
ivarellara kūṭavāyittayyā Çennabasavaṇṇaṅge.
enage nimmalli aviraḷada kūṭa Cennamallikārjunā.

To Basavaṇṇa the unitive state
Has came in the shape of works;
To Allama Prabhudēva, in the form
Of contemplation;
To Ajagaṇṇa, as an act of will;
To Soḍḍaḷa Bācarasa, as love;
To Cennabasavaṇṇa it comes as all these.
O Cennamallikārjuna,
My union comes to me
Inseparable with Thee!

ಮತ್ತಂ ಅಕ್ಕಗಳು ಆ ಶರಣರಿಗೂ ತಮಗೂ ಐಕ್ಯನಿಷ್ಪತ್ತಿಯ ಬಿನ್ನೈಸುವ ವಚನ:

mattaṁ Akkagaḷu ā śaraṇarigū tamagū aikyaniṣpattiya binnaisuva vacana:

Again: The vacana which tells how Akka describes the way the unitive state came to the śaraṇas as well as to herself :

೭೩

ಮಾಟಕೂಟವೆಂಬುದಿಲ್ಲ ಬಸವಣ್ಣಂಗೆ.
ನೋಟಕೂಟವೆಂಬುದಿಲ್ಲ ಪ್ರಭುದೇವರಿಗೆ.
ಭಾವಕೂಟವೆಂಬುದಿಲ್ಲ ಅಜಗಣ್ಣಂಗೆ.
ಸ್ನೇಹಕೂಟವೆಂಬುದಿಲ್ಲ ಬಾಚಿರಾಜಂಗೆ.
ಇವರೆಲ್ಲರ ಕೂಟವೆಂಬುದಿಲ್ಲ ಚೆನ್ನಬಸವಣ್ಣಂಗೆ.
ಎನಗೆ ನಿಮ್ಮ ಕೂಟವೆಂಬುದಿಲ್ಲ ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನಾ.

māṭakūṭaveṁbudilla Basavaṇṇaṅge.
nōṭakūṭaveṁbudilla Prabhudēvarige.
bhāvakūṭaveṁbudilla Ajagaṇṇaṅge.
snēhakūṭaveṁbudilla Bācirājaṅge.
ivarellara kūṭaveṁbudilla Cennabasavaṇṇaṅge.
enage nimma kūṭaveṁbudilla Cennamallikārjunā.

Basavaṇṇa knows no more
This union in the shape of work;
Prabhudēva knows no more
This union in the form of gaze;
Ajagaṇṇa knows no more
This union as an act of will;
Bācirāja knows no more
This union in the form of love;
Cennabasavaṇṇa knows no more
This union in these several forms.
O Cennamallikārjuna, no more for me
Union with Thee!

ಮತ್ತಂ ಅಕ್ಕಗಳು ತಮ್ಮ ಲಿಂಗೈಕ್ಯವ ನಿಶ್ಚಯಿಸಿ, ತಮ್ಮ ಷಟ್‌ಸ್ಥಲನಿಷ್ಪತ್ತಿಯ ನಿರೂಪಿಸುವ ವಚನ:

mattaṁ Akkagaḷu tamma liṅgaikyava niśayisi, tamma ṣaṭsthala-niṣpattiya nirūpisuva vacana:

The vacana in which Akka, determined on her union with Liṅga, described her consummation of the Ṣaṭsthala:

೭೪

ಭಕ್ತೆಯಾನಪ್ಪೆನಯ್ಯಾ,
ಕರ್ತೃಭೃತ್ಯತ್ವವನಱಿಯೆ.
ಮಾಹೇಶ್ವರಿಯಾನಪ್ಪೆನಯ್ಯಾ,
ವ್ರತ ನಿಯಮ ಛಲವನಱಿಯೆ.
ಪ್ರಸಾದಿಯಾನಪ್ಪೆನಯ್ಯಾ,
ಅರ್ಪಿತ ಅನರ್ಪಿತವ ಮುನ್ನಱಿಯೆ.
ಪ್ರಾಣಲಿಂಗಿಯಾನಪ್ಪೆನಯ್ಯಾ,
ಅನುಭಾವದ ಗಮನವ ನಾನಱಿಯೆ.
ಶರಣೆಯಾನಪ್ಪೆನಯ್ಯಾ,
ಸತಿಪತಿಯೆಂಬ ಭಿನ್ನವನಱಿಯೆ.
ಐಕ್ಯಳಾನಪ್ಪೆನಯ್ಯಾ,
ಬೆರಸಿ ಭೇದವನಱಿಯೆ.
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯಾ,
ಷಟ್‌ಸ್ಥಲದಲ್ಲಿ ನಿಸ್ಥಲದ ವರ್ತನೆಯ ಪರಿಜ್ಞಾನಿಯಾಗಿಪ್ಪೆನಯ್ಯಾ.

bhakteyānappenayyā,
kartṛbhṛtyatvavanaṟiye.
māhēśvariyānappenayyā,
vrata niyama chalavanaṟiye.
prasādiyānappenayyā,
arpita anarpitava munnaṟiye.
prāṇaliṅgiyānappenayyā,
anubhāvada gamanava nānaṟiye.
śaraṇeyānappenayyā,
satipatiyeṁba bhinnavanaṟiye.
aikyaḷānappenayyā,
berasi bhēdavanaṟiye.
Cennamallikārjunayyā,
ṣaṭsthaladalli nisthalada vartaneya parijñāniyāgippenayyā.

I am a Bhakta, Lord, and yet
I know not
What master and what servant be;

I am a Māhēśvari, Lord, and yet
I know not
Ritual or vow or inflexible resolve;
I am a Prasādi, Lord, and yet
I know not
The difference between
The offered and what is offered not;
I'm a Prāṇaliṅgi, Lord, and yet
I know not
The path of mystic experience;
I am a Śaraṇa, Lord, and yet
I know not
The difference between
Husband and wife ;
I am an Aikya, Lord, and yet
I know not
What difference can mean
After the union came to be.
O Cennamallikārjuna Lord,
I now know perfectly
What a no-stage can be
In the sixfold stage.

ಈ ಹೀಗೆಂದು ಮಹಾದೇವಿಯಕ್ಕಗಳು ಆ ಪ್ರಭುದೇವರು ಮುಖ್ಯವಾದ ಎಲ್ಲಾ ಪುರಾತನರ ಬೀಳ್ಕೊಂಡ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Mahādēviyakkagaḷu ā Prabhudēvaru mukhyavāda ellā purātanara bīḷkoṇḍa prastāvada vacana:

The vacana in which Mahādēviyakka thus takes leave of all the Ancients, Prabhudēva chief among them:

೭೫

ಒಡಲಿಲ್ಲದ, ನುಡಿಯಿಲ್ಲದ, ಕಡೆ ಇಲ್ಲದ
ನಲ್ಲನ ಒಡಗೂಡಿ ಸುಖಿಯಾದೆ ಕೇಳಿರಯ್ಯಾ,
ಭಾಷೆ ಪೈಸರವಿಲ್ಲ. ಓಸರಿಸೆನನ್ಯಕ್ಕೆ.
ಆಶೆಮಾಡೆನು ಮತ್ತೆ ಭಿನ್ನಸುಖಕ್ಕೆ.
ಆಱಳಿದು ಮೂಱಾಗಿ, ಮೂಱಳಿದು ಎರಡಾಗಿ,
ಎರಡಳಿದು ಒಂದಾಗಿ ನಿಂದೆನಯ್ಯಾ !

ಬಸವಣ್ಣ ಮೊದಲಾದ ಶರಣರಿಗೆ ಶರಣಾರ್ಥಿ.
ಪ್ರಭುವಿಂದ ಕೃತಕೃತ್ಯಳಾದೆ ನಾನು.
ಮಱೆಯಲಾಗದು ನಾನು ನಿಮ್ಮ ಶಿಶುವೆಂದು.
ಎನ್ನನು ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನನ ಬೆರಸೆಂದು ಹರಸುತ್ತಿಹುದು.

oḍalillada, nuḍiyillada, kaḍe illada
nallana oḍagūḍi sukhiyāde kēḷirayyā.
bhāṣe paisaravilla. ōsarisenanyakke.
āśemāḍenu matte bhinnasukhakke.
āṟaḷidu mūṟāgi, mūṟaḷidu eraḍāgi,
eṟaḍaḷidu ondāgi nindenayyā!
Basavaṇṇa modalāda śaraṇarige śaraṇārthi.
Prabhuvinda kṛtakṛtyaḷāde nānu.
maṟeyalāgadu nānu nimma śiśuvendu.
ennanu Cennamallikārjunana berasendu harasuttihudu.

Listen, good sirs:
I'm happy being incorporate
With mine own lord, who is
Unbounded, disembodied, beyond speech.
My pledge shall never fail;
Not to another will I yield myself.
No other pleasures shall I crave again.
Reducing the six to three, the three to two,
The two to one, I live, my friends!
Now farewell to the Śaraṇas,
Basavaṇṇa foremost among them!
Through Prabhudēva I attained
Fulfilment: forget not, pray,
I am Your little child. Bless me, so I
May be made one
With Cennamallikārjuna!

೭೬

ಹುಟ್ಟಿದೆ ಶ್ರೀಗುರುವಿನ ಹಸ್ತದಲ್ಲಿ.
ಬೆಳೆದೆನು ಅಸಂಖ್ಯಾತರ ಕರುಣದೊಳಗೆ.
ಭಾವವೆಂಬ ಹಾಲು, ಸುಜ್ಞಾನವೆಂಬ ತುಪ್ಪ,
ಪರಮಾರ್ಥವೆಂಬ ಸಕ್ಕರೆಯನಿಕ್ಕಿದರು ನೋಡಾ!

ಇಂತಪ್ಪ ತ್ರಿವಿಧಾಮೃತವನು ದಣಿಯಲೆಱೆದು ಸಲಹಿದರೆನ್ನ.
ವಿವಾಹವ ಮಾಡಿದಿರಿ. ಸಯವಪ್ಪ ಗಂಡಂಗೆ ಕೊಟ್ಟಿರಿ.
ಕೊಟ್ಟ ಮನೆಗೆ ಕಳುಹಲೆಂದು ಅಸಂಖ್ಯಾತರೆಲ್ಲರೂ ನೆರೆದು ಬಂದಿರಿ.
ಬಸವಣ್ಣ ಮೆಚ್ಚಲೊಗತನವ ಮಾಡುವೆ.
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನನ ಕೈವಿಡಿದು,
ನಿಮ್ಮ ತಲೆಗೆ ಹೂವ ತಹೆನಲ್ಲದೆ ಹುಲ್ಲ ತಾರೆನವಧರಿಸಿ.
ನಿಮ್ಮಡಿಗಳೆಲ್ಲರು ಮರಳಿ ಬಿಜಯಂಗೆಯ್ವುದು.
ಶರಣು ಶರಣಾರ್ಥಿ.

huṭṭide śrīguruvina hastadalli.
beḷedenu asaṅkhyātara karuṇadoḷage.
bhāvaveṁba hālu, sujñānaveṁba tuppa,
paramārthaveṁba sakkareyanikkidaru nōḍā!
intappa trividhāmṛtavanu daṇiyaleṟedu salahidarenna.
vivāhava māḍidiri. sayavappa gaṇḍaṅge koṭṭiri.
koṭṭa manege kaḷuhalendu asaṅkhyātarellarū neredu bandiri.
Basavaṇṇa meccalogatanava māḍuve.
Cennamallikārjunana kaiviḍidu,
nimma talege hūva tahenallade hulla tārenavadharisi.
nimmaḍigaḷellaru maraḷi bijayṁgeyvudu.
śaraṇu śaraṇārthi.

Within the holy teacher's palm I had my birth;
I grew up in the grace
Of the innumerable ones;
Behold, they fed me on
The milk of love, on wisdom's ghee,
On sugar of the ultimate Truth!
On these three kinds of nectar they nurturned me
To surfeiting . . .
My marriage you performed;
Gave me to a worthy groom; and you,
The innumerable ones, came out in crowds
To send me to my husband's house . . .
I behave in that house so as to please
Basavaṇṇa; with hands knit
To Cennamallikārjuna's, I bring
Flowers for your heads, but listen pray,

Never a straw; let all your feet
Do me the grace of going back . . .
Hail, hail! I bow to you!

ಇಂತು ಮಹಾದೇವಿಯಕ್ಕಗಳು, ಬಸವರಾಜದೇವರು ಚೆನ್ನಬಸವರಾಜದೇವರು ಪ್ರಭುದೇವರು ಮುಖ್ಯವಾದ ಅಸಂಖ್ಯಾತರ ಬೀಳ್ಕೊಂಡು ಕಲ್ಯಾಣಪುರಮಂ ಪೊಱಮಟ್ಟು ಬರುತ್ತ, ಆ ಅಸಂಖ್ಯಾತರ ವಿಯೋಗದಿಂದ ಅವಸ್ಥೆಯಿಂ ನುಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Mahādēviyakkagaḷu, Basavarājadēvaru Cennabasavarājadēvaru Prabhudēvaru mukhyavāda asaṅkhātara bīḷkoṇḍu kalyāṇapuramaṁ poṟamaṭṭu barutta, ā asaṅkhyātara viyōgadinda avastheyiṁ nuḍida prastāvada vacana:

The vacana which tells how Mahādēviyakka, having taken leave of the innumerable ones, Lord Basavarāja, Cennabasavarāja and Prabhudēva being chief of them, spoke of the sadness of her parting from the innumerable ones as she walked out of the city of Kalyāṇa:

೭೭

ಅಯ್ಯಾ, ನಿಮ್ಮ ಮಹಾಂತರ ಕೂಡಿದ ಸುಖವನುಪಮೆಗೆ ತರಬಾರದಯ್ಯಾ !
ಅಯ್ಯಾ, ನಿಮ್ಮ ಮಹಾಂತರ ಕೂಡಿ ಆಗಲುವ ಧಾವತಿಯಿಂದ
ಸಾವುದು ಕರಲೇಸಯ್ಯಾ.
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯಾ,
ನಿಮ್ಮ ನಿಜವನಱಿದ ಮಹಾಮಹಿಮರನಗಲಿ ನಿಲಲಾಱೆನಯ್ಯಾ.

ayyā, nimma mahāntara kūḍida sukhavanupamege tarabāradayyā!
ayyā, nimma mahāntara kūḍi agaluva dhāvatiyinda
sāvudu karalēsayyā.
Cennamallikārjunayyā,
nimma nijavanaṟida mahāmahimaranagali nilalāṟenayyā.

Lord, what comparison can be found
For the happiness of being joined
To your great ones!
Lord, having been with them,
Death is far better than parting from them!
O Cennamallikārjuna, I cannot bear
Parting from the great and glorious ones
Who know
The truth of Thee!

ಈ ಹೀಗೆಂದು ಮಹಾದೇವಿಯಕ್ಕಗಳು ಶರಣರನಗಲ್ದ ದುಃಖಮಂ ತಮ್ಮ ತಾವೆ ಸಂತೈಸಿಕೊಂಡು, ಶ್ರೀಗಿರಿಯತ್ತಲಭಿಮುಖವಾಗಿ ಬರುತ್ತ, ಮಹಾರಣ್ಯಮಂ ಪೊಕ್ಕು, ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನನ ವಿಕಳಾವಸ್ಥೆಯಿಂ ಸುಳಿದಾಡುತ್ತಿರ್ದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Mahādēviyakkagaḷu śaraṇaranagalda duḥkamaṁ tamma tāve santaisikoṇḍu, śrīgiriyattalabhimukhavāgi barutta, mahāraṇyamaṁ pokku, Cennamallikārjunana vikaḷāvastheyiṁ suḷidāḍuttirda prastāvada vacana:

The vacana which tells how Mahādēviyakka, having herself allayed the grief of parting from the śaraṇas, walked towards the holy mountain and, having entered a great forest, wandered about suffering the pangs of separation:

೭೮

ಇಂದ್ರನೀಲದ ಗಿರಿಯನೇಱಿಕೊಂಡು,
ಚಂದ್ರಕಾಂತದ ಶಿಲೆಗಳನಪ್ಪಿಕೊಂಡು,
ಕೊಂಬ ಬಾರಿಸುತ್ತ ಶಿವನೇ, ನಿಮ್ಮ ನೆನೆವುತ್ತ ಎಂದಿಪ್ಪೆನೊ ?
ಅಂಗಭಂಗ ಮನಭಂಗವಳಿದು
ನಿಮ್ಮನೆಂದಿಗೆ ನೆರೆವೆನಯ್ಯಾ ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನಾ ?

indranīlada giriyanēṟikoṇḍu,
candrakāntada śilegaḷanappikoṇḍu,
koṁba bārisutta śivanē, nimma nenevutta endippeno ?
aṅgabhaṅga manabhaṅgavaḷidu
nimmanendige nerevenayyā Cennamallikārjunā ?

O Śiva, when will I remember Thee,
Ascending the sapphire hills,
Clasping the moonstone and
Playing the horn?
When shall I join Thee,
Cennamallikārjuna, shedding the fraud
Of body and of mind?

೭೯

ಮತ್ತಂ,

ಒಡಲ ಕಳವಳಕ್ಕಾಗಿ ಅಡವಿಯ ಹೊಕ್ಕೆನು.
ಗಿಡುಗಿಡುದಪ್ಪದೆ ಬೇಡಿದೆನೆನ್ನಂಗಕ್ಕೆಂದು.
ಅವು ನೀಡಿದವು ತಮ್ಮ ಲಿಂಗಕ್ಕೆಂದು.
ಆನು ಬೇಡಿ ಭವಿಯಾದೆನು.
ಅವು ನೀಡಿ ಭಕ್ತರಾದವು.
ಇನ್ನು ಬೇಡಿದೆನಾದರೆ,
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯಾ ನಿಮ್ಮಾಣೆ.

mattaṁ,
oḍala kaḷavaḷakkāgi aḍaviya hokkenu
giḍugiḍudappade bēḍidenennaṅgakkendu.
avu nīḍidavu tamma liṅgakkendu.
ānu bēḍi bhaviyādenu,
avu nīḍi bhaktarādavu,
innu bēḍidenādare,
Cennamallikārjunayyā nimmāṇe,

Again:

Because of body's pangs I went
Into the forest; for body's sake
I begged from tree to tree,
Not missing one: and for their Liṅga's sake
They gave me food . . .
Begging, I turned a worldling; they,
Giving, devotees!
O Cennamallikārjuna Lord,
Thy curse upon me if I beg
Again!

ಇಂತು ಮಹಾದೇವಿಯಕ್ಕಗಳು ಶ್ರೀಗಿರಿಯತ್ತ ಬರುತ್ತ, ವನಾಂತರದೊಳು ಖಗಮೃಗಂಗಳಂ ಕಂಡು ನುಡಿಸುತ್ತಿರ್ದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Mahādēviyakkagaḷu śrīgiriyatta barutta, vanāntaradoḷu khagamṛgaṅgaḷaṁ kaṇḍu nuḍisuttirda prastāvada vacana:

The vacana which tells what Mahādēviyakka, having arrived at the holy mountain and seen there birds and beasts, said to them:

೮೦

ಅಳಿಸಂಕುಳವೆ, ಮಾಮರವೆ, ಬೆಳುದಿಂಗಳೆ, ಕೋಗಿಲೆಯೆ,
ನಿಮ್ಮನೆಲ್ಲರನೂ ಒಂದ ಬೇಡುವೆನು.
ಎನ್ನೊಡೆಯ ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನದೇವರ ಕಂಡರೆ
ಕರೆದು ತೋಱಿರೆ.

aḷisaṅkuḷave, māmarave, beḷudiṅgaḷe, kōgileya.
nimmanellaranū onda bēḍuvenu,
ennoḍeya Cennamallikārjunadēvara kaṇḍare
karedu tōṟire.

O swarms of bees, O mango-tree,
O cuckoo and the light of moon,
One thing I beg of all of you:
If you catch sight
Of my lord Cennamallikārjuna,
Call out to Him and let me see!

೮೧

ಮತ್ತಂ,
ಚಿಲಿಮಿಲಿ ಎಂದೋಡುವ ಗಿಳಿಗಳಿರಾ, ನೀವು ಕಾಣಿರೆ ?
ಸ್ವರವೆತ್ತಿ ಪಾಡುವ ಕೋಗಿಲೆಗಳಿರಾ, ನೀವು ಕಾಣಿರೆ ?
ಎಱಿಗಿ ಬಂದಾಡುವ ತುಂಬಿಗಳಿರಾ, ನೀವು ಕಾಣಿರೆ ?
ಸರವರದೊಳಗಾಡುವ ಹಂಸೆಗಳಿರಾ, ನೀವು ಕಾಣಿರೆ ?
ಗಿರಿಗಹ್ವರದೊಳಗಾಡುವ ಪುಳಿಂದರು ನೀವು ಕಾಣಿರೆ ?
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನನೆಲ್ಲಿದ್ದಾನೆಂದು ಹೇಳಿರೆ.

mattaṁ,
cilimili endōduva giḷigaḷirā, nīvu kāṇire ?
svaravetti pāḍuva kōgilegaḷirā, nīvu kāṇire ?
eṟagi bandāḍuva tumbigāḷirā, nīvu kāṇire ?
saravaradoḷagāḍuva haṁsegaḷirā, nīvu kāṇire ?
girigahvaradoḷagāḍuva puḷindaru nīvu kāṇire ?
Cennamallikārjunanelliddānendu hēḷire.

Again:

O parrots, prattling your shrill patter,
You have not seen Him; or have you?
O cuckoos, lifting up your voices,
You have not seen Him; or have you?
O bees, that dart and play around,
You have not seen Him; or have you?
O swans, that frolic on the lakes,
You have not seen Him; or have you?
O huntsmen, sporting over hills and dales,
You have not seen Him; or have you?
Tell me, O tell me where He is—
My Cennamallikārjuna!

೮೨

ಮತ್ತಂ,

ವನವೆಲ್ಲಾ ನೀವೆ. ವನದೊಳಗಣ ದೇವತರುವೆಲ್ಲಾ ನೀವೆ.
ತರುವಿನೊಳಗಾಡುವ ಖಗಮೃಗವೆಲ್ಲಾ ನೀವೆ.
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನ, ಸರ್ವಭರಿತನಾಗಿ ಎನಗೇಕೆ ಮುಖದೋಱೆ ?

mattaṁ,

vanavellā nīve. vanadoḷagaṇa dēvataruvellā nīve.
taruvinoḷagāḍuva khagamṛgavellā nīve.
Cennamallikārjuna, sarvabharitanāgi enagēke mukhadōṟe?

Again:

The entire wood art Thou!
The sacred trees within the wood art Thou!
The birds and beasts that sport
Among the trees art Thou!
O Cennamallikārjuna,
When Thou pervadest everything,
Why dost not show Thyself to me?

ಇಂತು ಮಹಾದೇವಿಯಕ್ಕಗಳು ವನಾಂತರದೊಳು ಬರುತ್ತ ಪರ್ವತವನೇಱುತ್ತ ಲಿರ್ದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Mahādēviyakkagaḷu vanāntaradoḷu barutta parvatavanēṟuttalirda prastāvada vacana:

The vacana which tells how Mahādēviyakka, arriving in the forest, climbed the mountain:

೮೩

ಮೂಲದ್ವಾರದ ಬೇರ ಮೆಟ್ಟಿ ಭೂಮಂಡಲನೇಱಿದೆ.
ಆಚಾರದ ಬೇರ ಹಿಡಿದು ಐಕ್ಯದ ತುದಿಯನೇಱಿದೆ.
ವೈರಾಗ್ಯದ ಸೋಪಾನದಿಂದ ಶ್ರೀಗಿರಿಯನೇಱಿದೆ.
ಕೈವಿಡಿದು ತೆಗೆದುಕೊಳ್ಳಾ ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನಾ !

mūladvārada bēra meṭṭi bhūmaṇḍalavanēṟide.
ācārada bēra hiḍidu aikyada tudīyanēṟide,
vairāgyada sōpānadinda śrīgiriyanēride.
kaiviḍidu tegedukoḷḷā Cennamallikārjunā!

Treading the root at the primal gate,
I climbed this earthly globe;
With aid of the root of righteous deeds,
I climbed the summit of the unitive state;
Along renunciation's stairs I climbed
The holy mountain: lift me by the hand,
Cennamallikārjuna!

ಇಂತು ಶ್ರೀಗಿರಿಯನೇಱಿ ಶಿವನೊಳಗೆ ಐಕ್ಯವಾಗಬೇಕೆಂದು ನೊಂದು ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

intu śrīgiriyanēṟi śivanoḷage aikyavāgabēkendu nondu binnaisuva prastāvada vacana:

The vacana which tells how she, having climbed the holy mountain, plaintively prays she may attain the unitive state:

೮೪

ಕ್ರೀಯುಳ್ಳಡಂತೊಂದಾಸೆ. ಸದ್ಭಕ್ತರ ನುಡಿಗಡಣವುಳ್ಳಡಂತೊಂದಾಸೆ.
ಶ್ರೀಗಿರಿಯನೇಱಿ ನಿಮ್ಮ ಬೆರಸಿದರೆ
ಎನ್ನಾಸೆಗೆ ಕಡೆಯೆ ಅಯ್ಯಾ ?
ಆವಾಸೆಯೂ ಇಲ್ಲದೆ ನಿಮ್ಮ ನಂಬಿ ಬಂದು
ಕೆಟ್ಟೆನಯ್ಯಾ ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನಾ!

krīyuḷḷaḍantondāse. sadbhaktara nuḍigaḍaṇavuḷḷaḍantondāse.
śrīgiriyanēṟi nimma berasidare
ennāsege kāḍeye ayyā?
āvāseū illade nimma nambi bandu
keṭṭenayyā Cennamallikārjunā!

While action lasts, that's one desire;
While words of saints persist,
That is one more desire . . . If I,
Climbing the holy mountain, unite with Thee,
Will that, Lord, be
The end of all desire?
O Cennamallikārjuna, trusting to Thee
I came without desire, and now
I am undone!

೮೫

ಮತ್ತಂ,
ಬಯಲು ಲಿಂಗವೆಂಬೆನೆ ?
ಬಗಿದು ನಡೆವಲ್ಲಿ ಹೋಯಿತ್ತು.
ಬೆಟ್ಟ ಲಿಂಗವೆಂಬೆನೆ ?
ಮೆಟ್ಟಿ ನಿಂದಲ್ಲಿ ಹೋಯಿತ್ತು.
ತರು ಮರಾದಿಗಳು ಲಿಂಗವೆಂಬೆನೆ ?
ತಱಿದಲ್ಲಿ ಹೋಯಿತ್ತು.
ಲಿಂಗಜಂಗಮದ ಪಾದವೆ ಗತಿ ಎಂದು ನಂಬಿದ
ಸಂಗನಬಸವಣ್ಣನ ಮಾತ ಕೇಳದೆ
ಕೆಟ್ಟೆನಯ್ಯಾ ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನಾ.

mattaṁ,
bayalu liṅgaveṁbene?
bagidu naḍevalli hōyittu.
beṭṭa liṅgaveṁbene?
meṭṭi nindalli hōyittu.
taru marādigaḷu liṅgaveṁbene?
taṟidalli hōyittu.
liṅgajaṅgamada pādave gati endu naṁbida
Saṅganabasavaṇṇana māta kēḷade
keṭṭenayyā Cennamallikārjunā,

Again:
Shall I say space is God?
I walk through cleaving it, but where is He?
Shall I say a mountain is God?
I climb and stand on it, but where is He?

Shall I say trees and shrubs are God?
You cut them, and where is He?
O Cennamallikārjuna,
I did not heed the words
Of Saṅgana Basavaṇṇa, who
Believed the feet of Liṅga and Jaṅgama
Themselves are goal,
And I am undone, O Lord!

೮೬

ಮತ್ತಂ.

ಬೆರಸುವರೆ ಬೇಗ ತೋಱು, ಹೊಱಹಾಯ್ಕದಿರಯ್ಯಾ.
ನಿಮ್ಮಲ್ಲಿಗೆ ಸಲೆ ಸಂದ ತೊತ್ತಾನು,
ಎನ್ನ ಹೊಱಹಾಯ್ಕದಿರಯ್ಯಾ.
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯಾ.
ನಿಮ್ಮ ನಂಬಿ ಬೆಂಬಳಿ ಬಂದೆನು. ಇಂಬುಗೊಳ್ಳಯ್ಯಾ ಬೇಗದಲ್ಲಿ.

mattaṁ,

berasuvare bēga tōṟu, hoṟahāykadirayyā.
nimmallige sale sanda tottānu,
enna hoṟahāykadirayyā.
Cennamallikārjunayyā,
nimma naṁbi beṁbaḷi bandenu. iṁbugoḷḷayyā bēgadalli.

Again:

Quickly, O quickly, show Thyself,
Would'st Thou unite Thyself with me:
Do not reject me, Lord!
I am a maid attached to Thee:
Do not reject me, Lord!
O Cennamallikārjuna Lord,
Trusting in Thee I followed Thee:
Quickly, O quickly, take me, Lord,
Into Thy arms!

ಇಂತು ಮಹಾದೇವಿಯಕ್ಕಗಳು ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನನೊಳಗೆ ಸಮರಸೈಕ್ಯಮಂ ಶೀಘ್ರದಿಂ ಬಯಸಿ, ಉಪಾವಸ್ತೆಗೆಯ್ದು ಬಂದು ಕದಳಿಯಂ ಕಂಡ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Mahādēviyakkagaḷu Cennamallikārjunanoḷage samarasaikyamaṁ śīghradiṁ bayasi, upāvastegeydu bandu kadaḷiyaṁ kaṇḍa prastāvada vacana:

The vacana in which Mahādēviyakka, arriving in all reverence in her eagerness to attain the consubstantial union with Cennamallikārjuna, sees the plantain-grove:

೮೭

ವನವೆಲ್ಲಾ ಕಲ್ಪತರು. ಗಿಡುವೆಲ್ಲಾ ಮರುಜೀವಣಿ.
ಶಿಲೆಗಳೆಲ್ಲಾ ಪರುಷ. ನೆಲನೆಲ್ಲಾ ಅವಿಮುಕ್ತಿಕ್ಷೇತ್ರ.
ಜಲವೆಲ್ಲಾ ನಿರ್ಜರಾಮೃತ.
ಮೃಗವೆಲ್ಲಾ ಪುರುಷಾಮೃಗ.
ಎಡರುವ ಹರಳೆಲ್ಲಾ ಚಿಂತಾಮಣಿ.
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯನ ನಚ್ಚಿನ ಗಿರಿಯ ಸುತ್ತಿ ನೋಡುತ ಬಂದು,
ಕದಳಿಯ ಬನವ ಕಂಡೆ ನಾನು !

vanavellā kalpataru. giḍuvellā marujīvaṇi.
śilegaḷellā paruṣa. nelanellā avimuktikṣētra.
jalavellā nirjarāmṛta.
mṛgavellā puruṣāmṛga.
eḍaruva haraḷellā cintāmaṇi.
Cennamallikārjunayyana naccina giriya sutti nōḍuta bandu,
kadaḷiya banava kaṇḍe nānu!

The entire forest is a wishing-tree,
And life-restoring every tree;
Alchemic stone is every stone,
And every spot is holy place;
All water is unageing nectar,
And every beast a man-like beast;
The stone you stumble on
Is wishing-stone . . .
As, on arrival, I looked around
The mountain loved of Cennamallikārjuna,
I saw the Plantain-grove!

ಇಂತು ಮಹಾದೇವಿಯಕ್ಕಗಳು ಕದಳಿಯ ಬಾಗಿಲಲ್ಲಿ ನಿಂದು, ಕರಕಮಲದಿಷ್ಟ ಲಿಂಗಮಂ ತಂರ್ಯದಿಂ ಜ್ಞಾನಪ್ರಭಾವದೊಳು ಸ್ತುತಿಸುತ್ತಿರಲು, ಅಂತರಂಗದ ಚಿತ್ಪ್ರಕಾ

ಶವೆ ಬಹಿಷ್ಕರಿಸಿ ಜಂಗಮಸ್ವರೂಪವನೆಯ್ದಿ, ಹೊಳೆವ ಕೆಂಜೆಡೆಗಳಿಂ ಸುಲಿಪಲ್ಗಳಿಂ ಕಂಗಳ ಕಾಂತಿಯಿಂ ದರಹಸಿತವದನದಿಂ ಮಾಣಿಕ್ಯಮಕುಟದಿಂ ತೊಳಗಿ ಬೆಳಗುತ್ತ ಮುಂದೆ ಪ್ರಸನ್ನವಾಗಲು, ಮಹಾದೇವಿಯಕ್ಕಗಳು ಆ ಶ್ರೀಮೂರ್ತಿಯಂ ಕಂಡ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Mahādēviyakkagaḷu kadaḷiya bāgilalli nindu, karakamaladiṣṭaliṅgamaṁ turyadiṁ jñānaprabhāvadoḷu stutisuttiralu, antaraṅgada citprakāśave bahiṣkarisi jaṅgamasvarūpavaneydi, hoḷeva keñjeḍegaḷiṁ sulipalgaḷiṁ kaṅgaḷa kāntiyiṁ darahasitavadanadiṁ māṇikyamakuṭadiṁ toḷagi beḷagutta munde prasannavāgalu, Mahādēviyakkagaḷu ā śrīmūrtiyaṁ kaṇḍa prastāvada vacana:

The vacana which tells how, when Mahādēviyakka, thus standing at the entrance of the plantain–grove, was praising the Iṣṭa-Liṅga in the lotus of her palm in an ecstasy of Illumination, the Light of the Divine Consciousness within her came out and presented Itself before her assuming the form of a Jaṅgama splendid with glowing ruddy tresses, bright teeth, shining eyes, smiling countenance and a ruby crown, and she saw that glorious Presence:

೮೮

ಹೊಳೆವ ಕೆಂಜೆಡೆಗಳ, ಮಣಿಮಕುಟವೊಪ್ಪುವ ಸುಲಿಪಲ್ಲ,
ನಗೆಮೊಗದ, ಕಂಗಳ ಕಾಂತಿಯಿಂ
ಈರೇಳು ಭುವನಮಂ ಬೆಳಗುವ ದಿವ್ಯಸ್ವರೂಪನ
ಕಂಡೆನ್ನ ಕಂಗಳ ಬಱ ಹಿಂಗಿತ್ತಿಂದು.
ಗಂಡಗಂಡರೆಲ್ಲರ ಹೆಂಡಿರಾಗಿ ಆಳುವ ಗರುವನ ಕಂಡೆ ನಾನು.
ಜಗದಾದಿಶಕ್ತಿಯೊಳು ಬೆರಸಿ ಮಾತಾಡುವ
ಪರಮಗುರು ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನನ ನಿಲವ ಕಂಡು ಬದುಕಿದೆನು !

hoḷeva keñjeḍegaḷa, maṇimukuṭavoppuva sulipalla,
nagemogada, kaṅgaḷa kāntiyiṁ
īrēḷu bhuvanamaṁ beḷaguva divyasvarūpana
kaṇḍenna kaṅgaḷa baṟa hiṅgittindu.
gaṇḍagaṇḍarellara heṇḍīrāgi āḷuva garuvana kaṇḍe nānu.
jagadādiśaktiyoḷu berasi mātāḍuva
paramaguru Cennamallikārjunana nilava kaṇḍu badukidenu!

The hunger of my eyes is now appeased,
Seeing the radiant form
That lights the fourteen worlds
With the splendour of His eyes,
His ruddy shining hair,
His white teeth and His comely ruby crown,
His smiling countenance!
The great One have I seen today
Who lords it over lords and lords
As if they were his wives!
Seeing the majesty
Of Cennamallikārjuna, the Great Guru who,
In union with the primordial Power, speaks,
I have been saved!

ಇಂತು ಮಹಾದೇವಿಯಕ್ಕಗಳು ಆ ಚರಮೂರ್ತಿಯಂ ಕಂಡು ಸ್ತುತಿಸಿ ನಮಸ್ಕಾರಮಂ ಮಾಡಿ, ಎಲೆ ದೇವಾ, ಸಕಲಕರಣಂಗಳ ಉಪಟಳಕ್ಕಂಜಿ ನಿಮ್ಮ ಶರಣರ ಮಱೆಹೊಕ್ಕೆ. ಅವರ ಕಾರುಣ್ಯಮಂ ಪಡೆದು ಬಂದು ನಿಮ್ಮ ಶ್ರೀಮೂರ್ತಿಯ ಕಂಡೆ. ಇನ್ನು ಎನ್ನ ನಿಮ್ಮೊಳಗೆ ಐಕ್ಯವ ಮಾಡಿಕೊಳ್ಳಾ, ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನಾ ಎಂದು ಬಿನ್ನೈಸಲು, ಆ ಚಿತ್‌ಸ್ವರೂಪನಪ್ಪ ಜಂಗಮವು, ಭವಗೆಟ್ಟು ಬಂದ ಮಗಳೆ ಬಾರಾ ಎಂದು ತೆಗೆದು ಬಿಗಿಯಪ್ಪಲು, ಆ ಮಹಾದೇವಿಯಕ್ಕಗಳು ಲಿಂಗೈಕ್ಯವಾದ ವಚನ:

īntu Mahādēviyakkagaḷu ā caramūrtiyaṁ kaṇḍu stutisi namaskāramaṁ māḍi, ele dēvā, sakalakaraṇaṅgaḷa upaṭaḷakkañji nimma śaraṇara maṟehokke. avara kāruṇyamaṁ paḍedu baṁdu nimma śrīmūrtiya kaṇḍe. innu enna nimmoḷage aikyava māḍikoḷḷā Cennmallikārjunā endu binnaisalu, ā citsvarūpanappa jaṅgamavu, bhavageṭṭu banda magaḷe bārā endu tegedu bigiyappalu, ā Mahādēviyakkagaḷu liṅgaikyavāda vacana:

The vacana which tells how Mahādēviyakka, seeing that Jaṅgama form, bowed to it as she spoke its praise, and humbly said, 'O God, in dread of the assault of all my senses, I surrendered to Thy śaraṇas. After obtaining their grace, I came here and beheld Thy holy face. Now make me one with Thee, O Cennamallikārjuna! and that Jaṅgama who was the Consciousness, saying, 'Come, my daughter, who have come here after shedding the bonds of birth', drew her to Himself and embraced her, and so Mahādēviyakka attained her unitive state:

೮೯

ಕದಳಿಯೆಂಬುದು ತನು. ಕದಳಿಯೆಂಬುದು ಮನ.
ಕದಳಿಯೆಂಬುದು ವಿಷಯಂಗಳು.
ಕದಳಿಯೆಂಬುದು ಭವಘೋರಾರಣ್ಯ.
ಕದಳಿಯೆಂಬುದ ಗೆದ್ದು ತಲೆ ಬದುಕಿ ಬಂದು,
ಕದಳಿಯ ಬನದಲ್ಲಿ ಭವಹರನ ಕಂಡೆನು.
ಭವಗೆಟ್ಟು ಬಂದ ಮಗಳೆಂದು
ಕರುಣದಿಂ ತೆಗೆದು ಬಿಗಿಯಪ್ಪಿದರೆ,
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನನ ಹೃದಯಕಮಲದಲ್ಲಿ ಅಡಗಿದೆನು.

kadaḷiyeṁbudu tanu. kadaḷiyeṁbudu mana,
kadaḷiyeṁbudu viṣayaṅgaḷu.
kadaḷiyeṁbudu bhavaghōrāraṇya.
kadaḷiyeṁbude geddu tale baduki bandu,
kadaḷiya banadalli bhavaharana kaṇḍenu.
bhavageṭṭu banda magaḷendu
karunadiṁ tegedu bigiyappidare,
Cennamallikārjunana hṛdayakamaladalli aḍagidenu.

What is called plantain-grove
Is body as well as mind;
It, the dread
Forest of life . . .
This plantain-grove have I subdued
And here have I come safe and sound
To see Him who destroys
The wheel of births, within
This plantain-grove.
When He drew me into His arms,
Compassionately, as tho' I was His child
Come back, untainted of the world,
I hid myself
Within the lotus of the heart
Of Cennamallikārjuna!

ಮತ್ತಂ ಅಕ್ಕಗಳು ನಿಜೈಕ್ಯವನೆಯ್ದಿ ಶಬ್ದಮುಗ್ಧವಾದೆನೆಂದು ಬಿನ್ನೈಸುವ ವಚನ:

mattaṁ Akkagaḷu nijaikyavaneydi śabdamugdhavādenendu binnaisuva vacana:

Again: The vacana which tells how Akka relates that she, having attained the consubstantial union, was lost in silence:

೯೦

ಲಿಂಗವೆನ್ನೆ, ಲಿಂಗೈಕ್ಯವೆನ್ನೆ. ಸಂಗವೆನ್ನೆ, ನಿಸ್ಸಂಗವೆನ್ನೆ.
ಆಯಿತ್ತೆನ್ನೆ, ಆಗದೆನ್ನೆ. ನೀನೆನ್ನೆ, ನಾನೆನ್ನೆ.
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನಲಿಂಗದಲ್ಲಿ ಘನಲಿಂಗೈಕ್ಯವಾದ ಬಳಿಕ
ಮತ್ತೇನೂ ಎನಲೊಲ್ಲದೆ ಇದ್ದೆನು.

liṅgavenne, liṅgaikyavenne. saṅgavenne, nissaṅgavenne.
āyittenne, āgadenne. nīnenne, nānenne.
Cennamallikārjunaliṅgadalli ghanaliṅgaikyavāda baḷika
mattēnū enalollade iddenu.

I call it not Liṅga, nor
Union with Liṅga;
I call it not touch, nor yet
Absence of touch,
I do not say it has occurred,
Nor say it cannnot be;
I call it not Thou nor I,
Once I have become
One with the Absolute Liṅga,
In Cennamallikārjunaliṅga,
Drained of all wish to say
Aught more, I am.

ಇಂತು ಮಹಾದೇವಿಯಕ್ಕಗಳ ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನನು ತನ್ನ ಹೃತ್ಕಮಲದಲ್ಲಿ ವಾರಿಕಲ್ಲು ವಾರಿಯ ಬೆರೆದಂತೆ, ಉಪ್ಪಿನ ಪೊಟ್ಟಣವ ಉದಕದಲ್ಲಿ ಬೈಚಿಟ್ಟಂತೆ, ಕ್ಷೀರ ಕ್ಷೀರ ಬೆರೆದಂತೆ, ಅಡಗಿಸಿಕೊಂಡು ನಿರವಯಲಾಗಲು, ಇತ್ತ ಕಲ್ಯಾಣದೊಳಗೆ ಚೆನ್ನ ಬಸವರಾಜದೇವರು ಬಸವಾದಿಪ್ರಮಥರ ಮಧ್ಯದಲ್ಲಿ ಕಂಡು, ಅಕ್ಕಗಳು ಪ್ರಭುದೇವ ರೊಳಗೆ ನಿರವಯಲಾದಳೆಂದು ಆ ಅಕ್ಕಗಳ ಸ್ತೋತ್ರಮಂ ಮಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Mahādēviyakkagaḷa Cennamallikārjunanu tanna hṛtkamaladallī vārikallu vāriya beredante, uppina poṭṭaṇava udakadalli baiciṭṭante kṣīra kṣīra beredante, aḍagisikoṇḍu niravayalāgalu, itta kalyāṇadoḷage Cennabasavarājadēvaru Basavādipramathara madhyadalli kaṇḍu, Akkagaḷu Prabhudēvaroḷage niravayalādaḷendu ā Akkagaḷa stōtramaṁ māḍida prastāvada vacana:

The vacana which tells how, when Cennamallikārjuna had hidden Mahādēviyakka in the lotus of His heart like hailstone melting in water, like a packet of salt dissolving in water, like milk mixing with milk, and had vanished, here at Kalyāṇa Lord Cennabasavarāja, among the ancients including Basava, seeing it, saying 'Akka has merged in Prabhudēva!' sang her praises:

೯೧

ತನುವಿನೊಳಗಿದ್ದು ತನುವ ಗೆದ್ದಳು.
ಮನದೊಳಗಿದ್ದು ಮನವ ಗೆದ್ದಳು.
ವಿಷಯದೊಳಗಿದ್ದು ವಿಷಯಂಗಳ ಗೆದ್ದಳು.
ಅಂಗಸಂಗವ ತೊಱೆದು ಭವವ ಗೆದ್ದಳು.
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನ ಹೃದಯಕಮಲವ ಬಗಿದು ಹೊಕ್ಕು
ನಿಜಪದವನೆಯ್ದಿದ ಮಹಾದೇವಿಯಕ್ಕನ
ಶ್ರೀಪಾದಕ್ಕೆ ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು.

tanuvinoḷagiddu tanuva geddaḷu.
manadoḷagiddu manava geddaḷu.
viṣayadoḷagiddu viṣayaṅgaḷa geddaḷu.
aṅgasaṅgava toṟedu bhavava geddaḷu.
Kūḍalacennasaṅgayyana hṛdayakamalava bagidu hokku
nijapadavaneydida Mahadēviyakkana
śrīpādakke namō namō enutirdenu.

Still in the body she subdued
The body; still in the mind, the mind;
Possessing the senses, she subdued
The senses; and the wheel of births
She conquered when she weaned herself
From body: therefore I say
And say again, Hail, O hail!
To the holy feet of Mahādēviyakka,
Who, cleaving her way into the lotus heart
Of Lord Kūḍala Cennasaṅga, has won
The station of the Absolute!

ಆ ಸಮಯದಲ್ಲಿ ಮಡಿವಾಳತಂದೆಗಳು ಮಹಾದೇವಿಯಕ್ಕಗಳಿಗೆ ಉರಿ ಕರ್ಪೂರ ಸಂಯೋಗವಾಯಿತ್ತೆಂದು ಸ್ತುತಿಸಿದ ವಚನ:

ā samayadalli Māḍivaḷatandegaḷu Mahādēviyakkagaḷige uri karpura saṁyōgavāyittendu stutisida vacana:

The vacana which tells how Father Maḍivāḷa on this occasion extolled Mahādēviyakka saying that she had realised the union of fire with camphor;

೯೨

ಕಂಗಳ ನೋಟ ಕರಸ್ಥಲದ ಪ್ರಾಣ.
ಅಂಗವಿಕಾರ ನಿರ್ವಿಕಾರವಾಯಿತ್ತು.
ಸಂಗಸುಖ ನಿಸ್ಸಂಗವಾಯಿತ್ತು.
ಹೆಂಗೂಸೆಂಬ ಭಾವ ಬಯಲ ಬೆರಸಿತ್ತು.
ಕಲಿದೇವರದೇವಾ, ನಿಮ್ಮನೊಲಿಸಿ ಒಚ್ಚತವೋದ
ಮಹಾದೇವಿಯಕ್ಕನ ಪಾದವ ನೆನೆದು ನಾನು ಬದುಕಿದೆನು!

kaṅgaḷa nōṭa karasthalada prāṇa,
aṅgavikāra nirvikāravāyittu.
saṅgasukha nissaṅgavāyittu.
heṅgūseṁba bhāva bayala berasittu.
Kalidēvaradēvā, nimmanolisi occatavōda
Mahādēviyakkana pādava nenedu nānu badukidenu!

The gaze in the eye is life on the palm;
The body's passions now are passionless;
The joy of union, absence of all touch.
The sense of being a maiden is now lost
Within the void . . . O God Kalidēva,
Remembering the feet
Of Mahādēviyakka who, having won Thee, is now
At one with Thee,
I have been saved!

ಇಂತೀ ಶ್ರೀಮತ್‌ಸಕಲಗಣ ಪುರಾತನರೊಳ್ ಪ್ರಭುದೇವರು
ಮಹಾನುಭಾವಸದ್ಗೋಷ್ಠಿಯಂ ಮಾಡಿದ ಶೂನ್ಯಸಂಪಾದನೆಯೊಳ್
ಮಹಾದೇವಿಯಕ್ಕಗಳ ಸಂಪಾದನೆಗಂ
ಷೋಡಶೋಪದೇಶಂ ಸಮಾಪ್ತಂ
ಅಂತು ವಚನ ೧೦೯೫ಕ್ಕಂ ಮಂಗಳಮಹಾ
ಶ್ರೀ

intī śrīmatsakalagaṇa purātanaroḷ Prabhudēvaru
mahānubhāva sadgōṣṭhiyaṁ māḍida śūnyasaṁpādaneyoḷ
Mahādēviyakkagaḷa saṁpādanegaṁ
ṣōḍaśōpadēśaṁ samāptaṁ
antu vacana 1095kkaṁ maṅgaḷamahā
Śrī

Thus ends
the sixteenth of the mystic discourses
of the *Śūnyasaṁpādane*
—chapter on Mahādēviyakka—
held by Prabhu with the venerable saints.

Thus it ends auspiciously with vacana No. 1095.

NOTES AND COMMENTS

CHAPTER XII

1. p. 14.

Pr. to. V. 1.

Work itself was Heaven (*kāyakave kailāsavendu*): This is one of the principal doctrines in the Śaraṇa philosophy of life: dedicated labour. Disinterested pursuit of it made any thought of Heaven superfluous. The idea is reinforced by assonance.

Ref. SS. Vol. I, p. 10, 25.
Ibid. Vol. II, p. 6.
Ibid. Vol. IV, pp. 5–8.
Vs. San. pp. 245–273.
MMV. pp. 106–115.
SSPM. pp. 674-711.

2. p. 16.

V. 4.

You must forget.....things (*māṭa svasthavādalli..... maṟeyabēku*): When you have perfected the art of service, when peace prevails in your heart and your doings have become natural and spontaneous, the idea of the three: gold, woman and land is effaced. Then only can knowledge of God dawn. The other two trinities proposed to be offered to Guru, Liṅga and Jaṅgama are (1) tanu (body), mana (mind), dhana (money) (2) artha (wealth), prāṇa (life) and abhimāna (pride).[1]

1. (a) Bed.V. V. 1, p. 177 and Commentary.
   (b) CBV. V. 1432, p. 638.

3. p. 17.

V. 5.

Unless the elation.....no peace (*māḍihenemba....svasthavilla*): For 'māṭakūṭa' see SS. Vol. II, Note No. 56, V. 34, p. 376.

The term 'svastha' literally means self-staying, self-abiding. It is only when the self abides in its own Self that one is at peace with oneself. To achieve this state the sense of 'I' in devotion must subside.

Vide VSS. pt. II, V. I, p. 369.
BV. V. 234, p. 62.

4. p. 18.

V. 6.

If, giving up.....cannot be seen! (*onda biṭṭu.....bayalu*): According to Mārayya, the Void (or the Absolute, which is nothing in particular) cannot be attained without dedicated work.

5. p. 19.

V. 7.

Prabhudēva's idea is that there can be no knowing the Absolute if you are absorbed in doing work inspired by the ego, unmindful of the Divine knocking at your door. The simile of a washerman thirsting for water while standing in it is quite common in Vacana literature.

6. p. 22.

Pr. to V. 11.

Merging of mind (*manamagnayōga*): The yōga in which mind is completely merged in the object of its ultimate realization. For details see SS. Vol. I, Ch. III, Vs. 120-124, pp. 337-341.

SS. Vol. I, Ch. III, Note on Vacana 123, p. 464.

7. p. 23.

V. 12.

With body flushed.....not (*aṅgavaṟata aṟuveya aṅgadalli*): There is a pun on the word *aṟuve*, which means knowledge as well as clothes.

8. p. 26.

V. 16.

Note the pun on the word 'mana' meaning mind as well as measure: 'ommana' means one measure as well as one mind (or single-mindedness); 'immana' means two measures as well as two minds (i.e. double-mindedness).

Cf. .....

ommanavādare oḍane nuḍivanu
immanavādare nuḍiyanu

.....

(God speaks to those who are of one mind,
never to those who are double-minded.)

BV. V. 115, p. 31.

9. p. 27.

V. 18.

It is only.....ceased to be (*aidu illavādandigallade*): Here the term 'five' refers to the five elements: earth, water, fire, air, and ether, of which the body is made[1] and which sustain life. But so long as the elemental qualities are not wiped out, one cannot come into the possession of real wealth, whether material, mental or spiritual.

1. *pañcabhūtātmako dehaḥ....*

VU. V. 1.

10 p. 28.

V. 19.

What man is or has depends on the deeds of his previous births.[1] None can change the order of actions and results; but, according to Lakkamma, the Liṅga or the Divine can intervene to change the ordained course if it pleases Him whom we call the Divine grace.

Cf. 1. *karma janmāntarīyaṁ yat prārabdhamiti kīrtitaṁ*

NBU. 23.

VC. Ch. IV, p. 233.
Ref. also SS. Vol. II, Ch. VI note on V. 43, p. 405.

11. p. 31.

V. 23.

Ancients all.....Fate (*pramathagaṇa.....haridaru*): The śaraṇas went to various places after their own hearts, like Uḷuve, Mount Śrīśaila, etc., for their final union with Liṅga. Māraya is at a loss to know whether he should seek his end in such sacred places or should Kailāsa be his ultimate resort. Mōḷige Mārayya had to face this very problem. (Vide Ch. XIII, V. 19, p. 93).

12. p. 33.

V. 26.

Work done with the consciousness of one's existence and with the sense of 'I' never reaches up to God. Only when the identity of the self with the body and egoistic motives cease, does a śaraṇa come to the realization of the Divine.

ahaṁkāragrahānmuktaḥ svarūpamupapadyatē

Adh. U, II.

13. p. 34.

Pr. to V. 28.

The triple dāsōha.....Great Liṅga (*trividha dāsōhave mahāghanaliṅgaikya*): The triple dāsōha is service rendered with all humility to Guru, Liṅga and Jaṅgama. The śaraṇas experienced union with the Great Liṅga in such service, just as they found very Heaven in their labour. (see also Pr. to V. 33).

14. p. 35.

V. 28.

O Mārayyapriya.....only know (*Mārayyapriya.....nīneballe*): What Lakkamma means to say is that to be completely ready for the final union you have to be entirely unmindful of your separate self. If you are afraid of self-naughting, no hope is there of union. In the meanwhile, Lakkamma wakes up her husband to the truth that he is none other than Amarēśvaraliṅga.

15. p. 38.

V. 33.

But when.....no other Aṅga (*ī mūṟondāgalalli bēṟondaṅga-villa*): Mārayya is now fully awake to the limitations of the worship of the trinity severally. When one comes to the integral experience of the three as one, there is nothing higher than this worthy of worship and service. When by such unified service one is able to sink his being as well as his doings, there remains none to offer worship and none to receive it.

Kai. K. Song 27, Ver. No. 3, p. 104.

LLVC. Ch. XVI, V. 8, p. 407.

16. p. 40.

Pr. to. V. 34.

She sent with her husband Vibhūti (*vibhūtiya kaḷuhu*): It was a custom, social and religious, in olden days to invite venerable guests by placing before them a ball of holy white ashes carried in a basket. Though this practice is rare these days, we find even today the practice of presenting coconuts, leaves and betel-nuts; rice grains and kuṁkuma (in the case of ladies) in token of invitation. Pr. to V. 35 and V. 38 make this point more clear.

Cf. CBV. V. 113, p. 52.

17. p. 42.

Pr. to V. 36.

Should not be any question of may be or may not (*ahudāgadeṁba sandēhava māḍalāgadendu*): According to Lakkamma, a true devotee should never entertain any doubt as to the possibility of a thing. If there ever lurks a doubt, he can never be a true lover of God. 'Love God and do what you like' seems to be the motto of a śaraṇa's life, as with Saint Augustine. Doubt, it may be noted, invites defeat.

18. p. 42.

V. 37.

And does the wheel.....of the Faith? (*samayakke hōgi..... bhavageḍaluṇṭe?*): When you are a member of the Community, it is incumbent on you to know what Community means, what it stands for and what your duties and responsibilities to it are. Failing this, not even a God-lover can escape birth and death.

19. p. 48.

V. 44.

Are heroes without pluck! (*karuḷillada kaligaḷu*):

Vide SS. Vol. II, Note No. 9, p. 396.

20. p. 49.

V. 45.

Prabhudēva is convinced that the hearts of the couple are fused into one, and the sense of dual being is gone. Fully awakened to the sense of oneness, they can offer things to God which would definitely satisfy Him.

Cf. DDV. V. 54, p. 50.

satipatigaḷondāda bhakti hitavāgittu śivaṅge

(Devotion done by wife and husband made inseparably one is dear to Lord Śiva.)

samānī va ākūtiḥ samānā hṛdayāni vaḥ
samānamastu vo mano yathā vaḥ susahāsati

ṚV. X. 191.4.

NOTES AND COMMENTS

CHAPTER XIII

1. p. 73.

V. 1.

Live steadily.....in a looking-glass (*darpaṇadoḷagaṇa pratibiṁbadante hiṅgadipparu*)*:* In our common experience we find the reflections in a looking-glass always unsteady. But a śaraṇa to whom God is an eternal living presence, always reflects God steadily in his entire being.

2. p. 74.

V. 2.

A venial or a mortal sin (*pātaka mahāpātaka*)*:*

SS. Vol. II, Note No. 59, V. 39, p. 378.
Vide VC. p. 172.

3. p. 76.

V. 3.

—for them where is the real piety (*dhāruṇiya cōrarige..... nijabhakti*)*:* The term 'robbers of the earth' is significant. There are some who spend their wealth, mind, body and all for worldly rewards. These can only be called 'robbers of the earth'. Since they lack one-pointed mindfulness of the Divine, their devotion is mixed and hence they can never hope to rise to the height of Nijabhakti (true piety).[1]

Vide 1. SS. Vol. II, Note, No. 31 on V. 40, Ch. VI, p. 403, and Note No. 3 on Pr. to V. 1, Ch. IV, p. 357.

4. p. 79.

V. 7.

One has ten fingers on one's hands (*hattu beraḷuṇṭu*)*:* The implication is that for a true devotee two hands, strong and powerful, are enough to efficiently conduct his pious life.

5. p. 81.

V. 9.

Mārayya means to say that Basavaṇṇa and others were thinking of going to Kailāsa where they would be absorbed in some high state. But they deceived themselves, because no one can attain to the highest state anywhere except here and now. If one goes to Heaven by virtue of devotion or meritorious deeds, it is obligatory on him to enjoy its fruits and return to this world. (Ref. Ch. XII, Note No. 11 on V. 23, p. 31).

tē taṁ bhuktvā svargalōkaṁ viśālaṁ
kṣīṇe puṇyē martyalokaṁ viśanti
.....

Bh. G. Ch. IX, St. 21.

6. p. 83.

V. 10.

The bundle of.....sevenfold (*ēḷukaṭṭina mōḷige*): The sevenfold Bhakti: *śraddhā, niṣṭhā, avadhāna, anubhāva, ānanda, samarasa* and *nirupama* (faith, steadfastness, vigilance, self-experience, ecstasy, consubstantial union, and incomparableness).

Vide AKV. V. 83, pp. 192–197.

Cf. SS. Vol. I, Pr. to V. 72, p. 116.

7. p. 84.

V. 10.

A wanton.....to Śiva? (*jagada jattigeya.....śivadrōhiya*): Wealth is personified as a woman who has never remained faithful to one lord. If one has money today, tomorrow we may find him in abject poverty: it has left him to serve somebody else.

Again, money can be the possession of any one, good or bad, irrespective of caste or creed. Money can never hope to be holy since it is touched and enjoyed by all. Here it is worth noting that money earned by Kāyaka is taken by the śaraṇas as something holy, beloved of Śiva. Money, however, in itself is neither holy or unholy. It depends upon how it is earned.

8. p. 84.

V. 10.

I, cleaving to the gross.....am lost (*jaḍaviḍidu.....kuḷavanaṟiyade*): Here Cennabasavaṇṇa seems to indict himself, but the truth is, he condemns Basavaṇṇa's action in having placed two reticules of gold in the house of Mōḷigeya Mārayya. Basavaṇṇa is universally acknowledged as a Master in the art of love and devotion. But it seems he has not yet risen to the plane of Bhakti where Bhakti needs nothing, wants nothing, except more and more of itself. The śaraṇa formula in this regard is, love of God never allows poverty to stay. This is how Cennabasavaṇṇa is subtly guiding Basavaṇṇa in the path of Śivādvaita Bhakti.

9. p. 85.

V. 11.

In this vacana, we get a clear idea of two kinds of consciousness. The one which is compared to a lamp that is held up, is consciousness caught up between knowledge and ignorance. The kindled lamp is bound to be extinguished. The light of the lamp is thus an eternal campanion of darkness. The second kind is that which transcends knowledge and forgetfulness. It is a self-effulgent light which is neither lit nor extinguished.

10. p. 86.

V. 12.

Mārayya means to say that the true consciousness which stands above knowledge and forgetfulness does not know the before and the after, just as it does not know the within and the without.[1]

1. TSV. V. 1, p. 213.

11. p. 86.

V. 13.

Is it a star.....of doom? (*mahāpraḷayakke.....śravaṇave?*) The idea is, perhaps, that the body is not something that defies the deluge like the constellation of Śravaṇa. Indians

believe that the sun, moon and the stars are more or less eternal.

12. p. 89.

V. 16.

The letters *na, ma, śi, vā, ya, ōṁ; a, u, ma; ba, sa, va* are the seed letters,[1] also known as Praṇava letters. They are the force working behind the inner faculties as mind, intellect, reason, heart and so on, and also as *nāda, bindu* and *kalā*. The syllables *ba, sa, va* have the potency of destroying the wheel of births, of kindling the consciousness-force and enlightening speech.

1. (a) CBV. p. 730 and V. 165, pp. 73–74.
   (b) 1. *prathamaṁ basavākṣaraṁ dvitīyaṁ aumākṣaraṁ tṛtīyaṁ ṣaḍakṣaraṁ ca guruliṅgajaṅgamaṁ tu*
   2. *basavētyakṣaraṁ pūrvaṁ paścimaṁ aumākṣaraṁ vāmēṣaḍakṣaraṁ jñeyaṁ dakṣinaṁ ca prasādakaṁ* LDC. Intr. p. 383.
   (c) SS. Vo. II, Ch. IV, V. 19, p.50.

13. p. 91.

V. 17.

This is an enigmatic vacana. The three staves stand for the threefold spirit of will: *prakāśana, pravartana* and *mōhana* (splendour of right knowledge, enlightened behaviour, and intense love).[1] The three villages are symbolic of the threefold aṅga: *yōgāṅga, bhōgāṅga* and *tyāgāṅga* (The aṅga that enjoys bliss by being united with the Divine, the aṅga that enjoys everything in company with Śiva, and the aṅga that completely renounces everything born of illusion).[2] The 'lover' here stands for the śaraṇa; 'an inch's space' stands for the *anguṣṭhamātra puruṣa*.[3] (The Being as big as the thumb, which is the Divine). The six fingers symbolize the six-fold devotion which the śaraṇa concentrates in the Divine revealed in the heart of his being.

1. VSS. Pt. II, p. 113.
2. SAS. Ch. IV, Sls. 5–7, pp. 47–48.
3. K U. II, 4. 12, 13. ("A conscious being, no larger than a man's thumb, stands in the centre of our self; he is Master of the past and the present....he is to-day and he is tomorrow." Sri Aurobindo, p. 144.)

14. p. 92.

V. 18.

In saying 'O'.....as Principle, the world (*ō endalli..... karturūpādeyallā*): Here are described the three phases of the Ground of Things—the Formless, the Formed and the Manifested, 'O', 'Ōṁ' and 'tattvamasi' standing for these respectively.

15. p. 93.

V. 19.

The vacana gives the impression that Basavaṇṇa, Cennabasavaṇṇa and other śaraṇas left Kalyāṇa for Kappaḍi, Uḷuve and other places soon after they had discourses with Mārayya. This seems to be an error. But if we suppose that some years have elapsed between this incident and Mārayya's asking guidance from his wife Mahādēviyamma regarding his final union, the point becomes clear. Here we would do well to remember that this couple continued to live even after Basavaṇṇa, Cennabasavaṇṇa and other śaraṇas had left Kalyāṇa.

16. p. 94.

V. 20.

The body's trance is the merging of the body, or the physical being, in the object of contemplation. The ecstasy realised in meditation, or *nenahusamādhi*, is the result of merging the mind, or the mental being, in concentration, in the object of contemplation. To have an abode in Kailāsa, the Kingdom of Lord Śiva, earned by virtuous deeds, does not solve the problem of rebirth. When you have enjoyed the fruits of your meritorious deeds in Kailāsa, you will again find yourself on the wheel of births.

Vide Note No. 5, V. 9, p. 380.

Cf. SS (K). Ch. 21, V. 5, p. 386.

17. p. 95.

V. 21.

Give up.....saints; (*andu mikkāda.....ṭhavāḷava biḍu*): This refers to the forms Śiva took to test his devotees. We

get a number of such instances in the case of the 63 Śaiva Ancients of Tamilnad. Also, such incidents occur with reference to the śaraṇas of the 12th century. They are so common that we meet with them in any of the biographies or purāṇas of the śaraṇas and the Śaiva Purātanas.

18. p. 97.

V. 23.

Here Mahādēviyamma wakes up her husband to the Reality, to the utter Oneness where there is none to ask and none to reply. To ask someone how to be united with the highest Reality, clearly implies duality, and so long as this duality and that between subject and object persists, no union is possible. She hints at this profound truth by addressing him as Niḥkaḷaṅkamallikārjuna.

Vide Si. S. Ch. XX, Svaparājñasthala, pp. 346-348.

19. p. 100.

V. 25.

That is not....it is mine, (*adu....enna guṇa*): Indians believe that woman represents Śakti, one aspect of the divine Force of Śiva, which is the cause of ignorance, illusion and duality. Mahādēviyamma suggests that the sense of duality is due to the ignorance, the natural quality of Śakti. She, representing Śakti, takes upon herself the blame of ignorance.

20. p. 104.

V. 29.

It's union.....union (*nissaṅgada saṅga*): The ultimate union with the Reality is, in truth, 'unionless union', because 'union' implies a union of two different things. In the case of a śaraṇa such union cannot be thought of.

Vide LLVC. V. 12, p. 409.

21. p. 105.

V. 30.

The actions of a human being and those of a divine being differ in quality. The individual human self and the divine Self also differ.

When one comes to the real knowledge of the body and the self, he finds that his actions flow from the Divine which his body houses and that the individual self is nothing but the divine Self. Here the 'stone' stands for the moonstone. When the individual comes to the experience of this profound truth, his consciousness melts into the Consciousness.

22. p. 106.

V. 31.

Your spiteful advent (*nī banda dvēṣa*): This refers to Mārayya's life in Kashmir. He was in a sense forced to leave Kashmir because Basavaṇṇa, according to Gourāṅka, author of *Mōḷigayyanapurāṇa*, stole away the Jaṅgamas who were worshipped and fed by him when he was the ruling prince of Kashmir. (See life-sketch, pp. 59–60). The king tried to avenge Basavaṇṇa's act but failed. This was the turning-point in his life, which led him to renounce his kingdom and come to Kalyāṇa.

23. pp. 108–109.

V. 33.

Mahādēviyamma pleads that she is not something apart from her husband since she has become an integral part of his being. She has no separate existence to call her own. In these words she holds up before us an ideal of womanhood and that of the mystic union of two beings living on the same plane of spiritual experience.

24. pp. 109–110.

V. 34.

Mahādēviyamma further clarifies her relationship in regard to her husband. She admits that she is of the nature of Śakti, the source of all manifestation steeped in ignorance and illusion. But her love for her lord rid her of her nature and made her one with him.

Vide Note No. 19.

25. p. 112.

V. 37.

A symbol for the union (*kūṭakke kuṟuhāduda*)*:* The term 'symbol' stands for the Iṣṭa-Liṅga on the palm.

26. p. 113.

V. 37.

Wherever you stand.....is disembodied state (*tā nindalliye .....niraṅgaveṁbudu*)*:* This describes the state of a śaraṇa who lives in the highest experience. Wherever he be, he is in the living experience of union with the real Self. This union is effortless and spontaneous. When he is completely aware of his identity with the Self, he stands rid of his individualised existence limited by his physical body, vital breath or separative soul.

27. p. 116.

V. 70.

Describes the various stages through which a seeker has to pass to attain finally to the Absolute One—One-without-a-second. First, one has to recognise the real Teacher, a Guide in one's spiritual path, who reveals to him the Divine enshrined in his heart and gives it to his palm. Second, when one comes to the realisation of the Liṅga, the Divine, he has to express that Divine in practice. Third, when the Divine is firmly established in both knowledge and action, he attains to the supreme knowledge that is Jaṅgama. The sixfold hierarchy, that is *ṣaṭsthala*, is now a matter of living experience for such a single-minded seeker. But a time comes when all the varied love and knowledge, discipline and action consummate in complete realisation of the Absolute.

28. p. 118.

V. 42.

As long as.....a disembodied state (*nānīneṁbannakka..... niraṅgavāgabēku*)*:* Mahādēviyamma means to say that even

while there is the duality of 'I' and 'You', one should get to the disembodied state in the Liṅga pervading one's being. By addressing her husband as Niḥkaḷaṅkamallikārjuna she suggests that he is, in the deepest of his being, that very state.

29. p.119.

V. 43.

Is Karma.....there? (*illige.....niṣkarmave?*): To an awakened śaraṇa there is no dividing-line between the here and the hereafter. Similarly, for a śaraṇa there is no boundary-line between action and actionlessness; because all his doings are Liṅga's doings.

30. p. 120.

V. 44.

No other mark.....gazing at (*adu nirīkṣaneya..... lakṣavilla*):

Cf. *Liṅgadoḷiṭṭadṛṣṭi.....*

ST. Ver. 52.

31. p. 121.

V. 45.

Because of the error.....with Light (*kāyabhrameyinda..... kūṭaveṁbudu*): The idea of Heaven and the idea of union with the Light are there because the deepest and real being of man is darkened by the illusion of having a body and of being an individualised soul. When the darkness is dispelled the idea of Heaven and union also vanishes.

32. p. 122.

V. 46.

The vacana gives the characteristic marks of the six stages through which a śaraṇa passes to the unitive experience.

33. p. 123.

V. 47.

The vacana drives home the point that in the spiritual path there should be no hesitancy. Here there is no scope for looking before and after. One should march to the ultimate Goal, the divine Union, with a speed infinitely faster than an arrow's.

NOTES AND COMMENTS

CHAPTER XIV

1. p. 142.

Pr. to V. 1.

Satyaṇṇa: One of the great śaraṇas of the 12th century. It is clear from Siddhavīraṇṇa's statement that he excelled in spiritual experience.

Vide CBP. Ch. XVII, Ver. 56, p. 669 and SSKR. p. 475.

2. p. 143.

Pr. to V. 1.

Liṅga, leaving his base.....cow's mouth (*liṅgavu..... gōmukhākāramaṁ uḷidu*): A description of the shape of the Iṣṭa-Liṅga which is circular and globular and bears a mark. This mark indicates the cow's mouth, or gōmukha, inside the Iṣṭa-Liṅga and is known as *jalahāri* or *nāḷa* (The channel for conveying off water used for bathing the Liṅga, at the pedestal of a Liṅga). It may be noted that the pīṭha and the madhya are the remaining two parts which together with the vṛatta, gōlaka or gōmukha constitute the Iṣṭa-Liṅga.

Cf. *namaḥ pīṭhamiti prōktaṁ śikāraṁ madhyamīritaṁ vākāraṁ gōmukhaṁ vṛttaṁ yakāraṁ gōlakaṁ smṛtaṁ*
LDC. p. 15.

3. p. 147.

V. 6.

And even Liṅga have a deity; (*liṅgavādarū dēvatvaviṛabēku*): The Liṅga must be a living divine presence capable of actively accepting the worship offered to It.

Cf. V. 31.

4. p. 150.

V. 9.

The union of these three (*mūṛaṛa kūṭa*): The term 'three' stands for Guru, Liṅga and Jaṅgama.

Cf. SS. Vol. II, Ch. VI, V. 39, pp. 283–284.
UPV. V. 12, p. 23.

5. p. 151.

V. 11.

It is a certain doubt.....must cling to it! (*onda biṭṭu..... saṁśaya*): The body of discipline in regard to worship contains a number of vows and observances, rites and rituals. If a devotee neglects one and fulfils the others, it naturally gives rise to a doubt whether the worship has been performed in its totality.

6. p. 158.

V. 16.

In this vacana, the term 'robes' stands for the person wearing them, whether he be a bhakta or a jaṅgama.

7. p. 164.

V. 23.

The Teacher gave the Iṣṭa-Liṅga to the disciple to worship. And the disciple, in obedience to the Master's word, worshipped the Liṅga, for which he was placed on Mount Kailāsa as a reward. In this process, there is first need of Guru, then of Liṅga and then of worship—all of which lead him to Kailāsa, which, as already noted, never stops the wheel of births. Candayya wants to do away with all this whole chain of formalities. According to him, complete surrender of one's earnings to the Jaṅgamaliṅga is the surest and easiest way to man's final goal.

8. p. 165.

V. 25.

The vacana brings out the deep significance of Kāyaka. It also reflects the magnificent personality of Candayya. The elephant-grass is symbolic of sense-objects that plague man caught in the world's ocean. The term 'knots' stands for the eye of ignorance which sees objects of sense in a false light. The rope is symbolic of devotion serving as a link between God and the devotee. The double knot is the joining of the two, this world and the other, and forging them into one, which means that the gap between the *iha*

and the *para* is completely healed. The mind's loop is the supermind where the śaraṇa comes to the experience of union through work.

9. p. 168.
V. 29.

Unless you know.....triple form (*aidindriyavanaṛidallade .....trividha rūpāda kāraṇa*): True, to know completely the specific nature and functioning of any of the five senses, it is necessary to understand the nature of all the five senses. There is a deeper significance in the statement. To know the nature of the one Sense which animates the outer senses, it is also necessary to understand all the five. Prabhudēva brings in this simile to illustrate the point that knowledge and experience of the threefold Liṅga is essential to come to the unitive knowledge of the one Liṅga which has assumed the threefold form.[1] Prabhudēva stresses the indispensability of the Iṣṭa-Liṅga for living an integral divine life.

1. *ekamūrtistrayō bhāgā gururliṅgaṁ ca jaṅgamaḥ*
LLVC. Ch. X, Sl. I, p. 156.
Also refer Note No. 4 on V. 9, p. 389.

10. p. 170.
V. 30.

Declares the vital importance of Labour. Even God cannot escape the law of Kāyaka.

11. p. 172.
V. 33.

I, that am.....the Reality (*ī guru nānu nijava sādhisidenu*): Means that the teacher in Maḍivāḷayya enabled him to come up to the highest Reality described above.

12. p. 173.
V. 34.

If you let.....with it (*hiḍida bhāva.....sale sandittu*): The term 'three' stands for Guru, Liṅga and Jaṅgama. If

we cling to any one to the neglect of the other two, we miss all of them, because the three are merely three aspects of the entire Reality. All of them together form an integral whole. Candayya's stand is that realisation of the integral Reality depends on the spirit with which you seize It. If you can comprehend the total indivisible Reality as one and whole, you come into possession of all the three—this is a necessary corollary.

13. p. 174.

V. 36.

Forgetting what.....mean (*eraḍu bhāvavanū maṛedu*): Means that the consciousness of a śaraṇa embraces and transcends this twofold knowledge.

14. p. 180.

V. 40.

If the real sixfold.....you stand (*ninda.....nija ṣaḍusthala-vaḍagadirdaḍe*): Knowledge is blind if it thinks that there are water-tight compartments in the path of realisation. You cannot advance from one stage to another as if there were no underlying vital currents between one and another. The seed, as we say, is and must be a potential tree. In all stages of its development it contains roots and branches, fruits and flowers. Just so, a śaraṇa, whether he be in the stage of bhakta, māhēśvara, prasādi, prāṇaliṅgi, śaraṇa or aikya, carries with him the entire practice of ṣaṭsthala. That is the reason why he is called ṣaḍusthalasaṁpanna (one who is rich in the sixfold hierarchy).

In this connection, the classification of the sixfold hierarchy into thirty-six subdivisions[1] amply clarifies this point. The aspirant as a bhakta has to practise the remaining five sthalas. So does he as a Māhēśvara and others.

1. Vide TSV and BV.

15. p. 184.

V. 44.

Cf. V. 49, and SS, Vol. III, Ch. XI, V. 48, p. 366.

16. pp. 185–186.

V. 45.

The body's Liṅga.....Reality itself (*aṅgadaliṅgave..... nija nōḍā*): Just as we find the supreme importance of Kāyaka brought out by Candayya in V. 24, here Prabhudēva throws a flood of light on service of Man and service of God. We are familiar with the Vīraśaiva concept of the threefold Aṅga and the corresponding threefold Liṅga. The Liṅga on the palm, we know, is the Liṅga effulging in the vital being of man. And the same Liṅga we find, illimitable, immanent and transcendent, glowing in the spirit of man. Here it may also be noted that the Iṣṭa-, Prāṇa-, and Bhāvaliṅga are sometimes identified with Guru, Liṅga and Jaṅgama. This means that Bhāvaliṅga is identical with Jaṅgama, and the activities, service, love and devotion are Dāsōha. Such Dāsōha is the highest Reality, where we find the union of man with the supreme Divine through Service. According to Prabhudēva, from the physical being up to the Jaṅgamadāsōha there is no break. It is a continuous whole.[1]

Note the statements:

1. The triple dāsōha is itself union with the Great Liṅga. (Ch. XII, Pr. to. V. 28, p. 34.)
2. The triple dāsōha is itself union with Liṅga. (Ch. XII, Pr. to V. 23, p. 38.)
3. This triple dāsōha was itself Brahma, the Existence-Consciousness-Bliss.

NOTES AND COMMENTS

CHAPTER XV

1. p. 209.

V. 3.

It is a double loss (*ubhayada kēḍu*): If a Jaṅgama wanders hungering for woman, land and gold, he is lost to this world and the other.

2. p. 209.

V. 4.

The triple outer impurity (*hoṛagaṇa malatraya*):

Vide SS. Vol. I, Note on V. 41, Ch. I, pp. 392–393.

3. p. 210.

V. 5.

The triple purities (*trividha amala*): Are Iṣṭa-, Prāṇa-, and Bhāvaliṅga which the Teacher establishes on the threefold body of the disciple through the threefold initiation. This is a process by which the three impurities, āṇava, māya and kārmika, are purged.

Vide *tanutrayagatānādi malatrayamidam guruḥ*
dīkṣātrayeṇa nirdagdhvā liṅgatrayamupādiśet
CJ. Ā. kriyāpāda paṭala, III. 47.

4. p. 211.

V. 6.

The vessel of twelve impurities is the body. The twelve impurities are: (1) wealth, (2) land, (3) woman, (4) food, (5) water, (6) clothes, (7) ornaments and (8) vehicles;[1] (1) āṇava, (2) māya and (3) kārmika;[2] and excretion.

1. CBV. V. 32, p. 15.
2. SS. Vol. I,V. 41, p. 392.

5. p. 214.

V. 11.

The herd.....for food (*gōkularellarū.....uṇabandarellaru*): Ghaṭṭivāḷayya in these words condemns the Jaṅgama community and Basavaṇṇa as well.

6. p. 216.

V. 13.

Why should.....other falsity? (*tā satta.....mithyavēke?*): Here 'death' implies one's dying to the self and living to the Reality. Only when the egoistic individual self is completely wiped out can one know the highest Reality. Such realisation passes beyond the duality of truth and falsehood.

Cf. V. 18.

7. p. 218.

V. 16.

Like decoy birds and beasts (*dīhada vihaṅga mṛgagaḷante*): Ghaṭṭivāḷayya compares the Jaṅgamas belabouring him, a Jaṅgama, to birds and beasts trained to allure their kind into a trap; also to the handle of an axe which, wood itself, helps to cut wood.

8. p. 222.

V. 21.

Here Prabhudēva emphasizes the necessity of the Community, or Society, for the individual.

9. p. 226.

V. 27.

The term 'Iṣṭa' means Iṣṭa-Liṅga. Ghaṭṭivāḷayya is not acceptable to the Community because he has no Iṣṭa-Liṅga on his person; but to him Self-knowledge is much more important.

10. p. 227.

V. 28.

Vīraśaivaliṅga[1] is the Liṅga as realised by the Vīraśaivas. Though the Community have wrested his Iṣṭa-Liṅga, they could not wrest the Vīraśaivaliṅga, the eternally glowing presence in the heart of his consciousness.

1. Si. S. Ch. V, Sls. 18–21, p. 44 and Ch. VI, Sl. 41, p. 80.

11. p. 228.

V. 29.

The triple desire (*īṣaṇatraya*): Desire for wife, wealth and son (dārēṣaṇa, vittēṣaṇa, putrēṣaṇa).

KD. p. 208.

12. p. 229.

V. 30.

The triple thing (*trividha*): Wealth, woman and land.

13. p. 230.

V. 32.

The term 'three' stands for wealth, woman and land. It may also mean the triple impurity and the triple desire. The six are lust anger, greed, infatuation, pride and jealousy. The 'eight' is the eightfold pride. (SS. Vol. II, Note No. 11, p. 397).

14. p. 232.

V. 33.

The phrase 'sons.....egg,' means the brood of illusion (māyā);[1] 'a rain of fire' means worldly sorrows and sufferings. Woman is symbolic of māyā.

Ghaṭṭivāḷayya can clearly see that the whole world, be it of the Bhaktas or the Jaṅgamas, is enslaved to illusion and ignorance.

1. Bed. V. V. XXXVI and commentary thereon, pp. 352–354.

15. p. 233.

V. 34.

So long as you are in the world or in the Community, you need it. But when you have come to the highest realisation, it automatically falls off from you.

16. p. 234.

V. 35.

Is it.....binder? (*bandhikā* (*ka*?) *na.....liṅgadēhigaḷiguṇṭe ayyā*): The word *bandhikāna* is emended to read as *bandhikana*, binder, as the reading does not make any sense. Ghaṭṭivāḷayya reproaches the community of Jaṅgamas for having tried to bind him who has seized the highest Reality itself.

17. p. 235.

V. 36.

Ghaṭṭivāḷayya means to say that the Liṅga in the palm, i.e. the Iṣṭa-Liṅga, the Liṅga in the body (life and mind), i.e. Prāṇaliṅga, and the Liṅga in the head, i.e. Bhāvaliṅga, have not revealed themselves to them and penetrated into the threefold being—physical, vital and spiritual. The result is they have all fallen into the snare woven of wealth, woman and land.

iṣṭaliṅgaṁ tu bāhyāṅge prāṇaliṅgaṁ tathāntare
ātmaniṣṭhaṁ bhāvaliṅgamevaṁ jñeyaṁ nagātmaje

Su. Ā. kriyāpāda patala. VIII. 78, p. 64.

18. pp. 245–246.

V. 49.

Ghaṭṭivāḷayya, addressing the stone round his neck, appeals to the Liṅga deep hidden in its heart and standing behind and beyond the cosmic play, and bids it merge in his Iṣṭa-Liṅga.

Cf. "Lift the stone and you will find me, cleave the wood and I am there."

Oxyrhinchus Logia of Jesus

P. Ph. p. 73.

19. p. 247.

V. 50.

Can it be.....without It? (*liṅgavillade.....jagadoḷage?*):

Cf. tena vinā tṛṇamapi na calati (Not even a blade of grass moves without Him).

Compare this vacana with V. 39, p. 243.

20. p. 248.

V. 52.

Cf. SSV. V. 27, p. 238.

21. p. 250.

V. 54.

Is an enigmatic vacana. Here water is symbolic of mind; fire of knowledge; shadow of ignorance; and ashes of Consciousness. Earth stands for body, and sky for the soul. When the body and the soul lost their natural qualities in this way, the formed god Śiva and the goddess Śakti, or Pārvati, lost all meaning of their existence. The.....'indescribable spot' is, perhaps, aṇucakra, the 10th centre of Consciousness. The 'sightless Liṅga' is the invisible Liṅga known as niśśyūnyaliṅga beyond the comprehension of all senses—inner and outer. Its worship also is equally beyond comprehension.[1]

1. AKV. V. 83, pp. 192–199.

22. pp. 251–252.

V. 55.

Is an enigmatic vacana. 'The way of eight' refers to the eight-fold yōga (aṣṭāṅgayōga), consisting of (1) yama, (2) niyama, (3) āsana, (4) prāṇāyāma, (5) pratyāhāra, (6) dhyāna, (7) dhāraṇa and (8) samādhi.[1] 'The order of the nine' refers to the nine centres of consciousness known as cakras or lotuses. They are: (1) ādhāra, (2) svādhiṣṭhāna, (3) maṇipūraka, (4) anāhata, (5) viśuddhi, (6) ājñā, (7) brahma, or sahasrāra, (8) śikhā and (9) paścima.[2] 'The mode of six' refers to the ṣaḍaṅgayōga or ṣaḍaṅgaliṅgayōga.[3] The true yōga, according to Ghaṭṭivāḷayya, can go even beyond these three forms of yōga. The real yōga is when the self (sky)

remains untouched by the fire of the world's sorrows. This may also mean that true yōga does not involve the waking up of the serpent, or the *Kuṇḍalini*. In this yōga the fire kindled at the mulādhāra makes the other centres also open and reaches up to the sky, i.e. brahmarandhra.[4] This too is not a true yōga. The moon here stands for Liṅga, the Consciousness-Light—calm and cool, a glowing eternity.

The six wives are the six forces: cit-, parā-, ādi-, icchā-, jñāna-, and kriyāśakti,[5] and 'pati' is the lord Liṅga glowing within and without.

1. SS. Vol. I, Ch. I, Note on Pr. to V. 1, pp. 364–365.
   Note how the Vīraśaivas adapted this eightfold yōga to suit their practice of Śivayōga. (TSV. V. 364, pp. 119–123.).
2. AKV. V. 83, pp. 192–199.
3. SY. p. 57; TSV. V. 250, pp. 85–86 and V. 701, pp. 216–217.
4. Cf. SSV. V. 105, p. 272.
5. TSV. V. 63, pp. 22–24.

23. p. 253.

Pr. to V. 56.

"His word has gone in vain!" (*ivara bhāṣe bīsaravōdudalā!*): Ghaṭṭivāḷayya always claimed that he would not die and his corpse had no need to be buried; nor would he go to Kailāsa along with his body, but be turned into the Absolute Void in the hands of the Jaṅgamas. In apparent contradiction to his claim, he fell dead in one of the streets of Kalyāṇa. The śaraṇas were shocked to hear the news and thought that his words had gone in vain. But at the touch of the śaraṇas' hands his body turned into void[1] and all the saints rejoiced to find that his words had come true.

1. SSC. Pt. II, p. 172.

24. p. 254.

V. 57.

Cf. TSV. V. 641, pp. 198–199.

NOTES AND COMMENTS

CHAPTER XVI

1. p. 279.

Argument.

Absolute nudity (*parama nirvāṇa*): The term 'nirvāṇa' normally means 'blown out', 'extinguished', 'disappeared', 'dead', 'final liberation and union with the supreme Spirit', 'final beatitude', 'absolute annihilation', derived from the root 'vā' 'to blow', 'to go' or 'to move', with 'nir' as prefix meaning, 'out of', 'without', 'free from' etc. But here it means nakedness or nudity—the nudity[1] which is not only the baring oneself of clothes but of all worldly ties.

1. Vide Pr. to V. 15. p. 297.

2. p. 280.

Pr. to. V. 1.

Cidaṁbara: There is a pun on the word 'aṁbara' which means 'sky', 'aether' as well as 'apparel' or 'clothes'. *Cidaṁbara* means the sky of Knowledge or apparel of Knowledge.

3. p. 285.

V. 3.

Seven, all seven, births (*ēḷēḷu janmadalli*): This is a phrase that is used in common parlance. The seven births may mean previous births or future ones.

4. p. 287.

V. 4.

And cancelled . . . . . dual sense (*ubhayalajjeyaḷidenāgi*): Shame with respect to the world, and towards her lover Lord Cennamallikārjuna. The cancellation of this dual shame has enabled Mahādēviyakka to see the inside of Kalyāṇa. It also means that she visualises her own blessedness in the Kalyāṇa of the śaraṇas.

5. p. 288.

V. 5.

Is holy land (*avimuktikṣētra*):

Vide SS. Vol. II, Note No. 52 on V. 33, p. 375.
Vide VC. Ch. IV, p. 229.

6. p. 291.

V. 8.

Shame, be it bodily, vital or mental, is a sort of covering which comes in the way of union of the spirit with the Spirit. When the spirit is rid of all these coverings, only then is the Divine union possible. According to Basavaṇṇa, the shame pertaining to body is created fancy, e.g., this world and the other, birth and death, human and the Divine; that pertaining to soul is infatuation; the mental shame is remembrance. On a higher spiritual level, even the idea of God as having form, impassioned love for Him and meditation on Him constitute a very fine covering which is an obstacle to Union.

7. p. 295.

V. 13

The terms 'emerald', 'gold', diamond' and 'coral' symbolize the brilliant colours experienced by advanced seekers in their yōgic practices.

Vide Ser. P. p. 141.
Kai. K. Song. 17, p. 96.

8. p. 301.

V. 21.

Lust is the root of creaturely life. And lust, we know, is the root of the remaining five enemies of man. The flesh and the bones, eyes and ears are all filled with lust and anger, greed and avarice. 'The god of love' is lust.

Bh. G. Ch. II, Vers. 62–63.

9. p. 303.

V. 24.

The form ..... does not (*rūpiṅge kēḍuṇṭu. nirūpiṅge kēḍilla*):

Cf. .....mūrtiyādudakke praḷaya tappadu kāṇā Guhēśvarā.
(How can he that has taken a form
Not perish, O Guhēśvara?)

SS. Vo. I, Ch. I, V. 8, p. 62.

10. p. 305.

V. 26.

To know the nature of the Divine, a necessary prerequisite according to Prabhudēva, is to offer to the Divine one's body, mind and senses purified and hence fit for offering. To make these things pure it is necessary to analyse, know and understand their nature and qualities and empty them of all their creaturely qualities.

Vide SSV. V. 16, p. 234.

11. pp. 307–08.

V. 29.

Here Prabhudēva is hinting at higher stages of spiritual Experience. Mere purity of mind, body, heart and senses does not lead one to the ultimate Reality.

Cf. V. 26, p. 305.

12. p. 308.

V. 30.

In answer to Prabhudēva (V. 29) Mahādēviyakka declares that she has gone beyond purity in all parts of her being as he had understood it: her body is not-body, her soul not-soul, her spirit not-spirit. A true śaraṇa is no body, has no body, and so on. Since Liṅga is firmly established in all these, they are all of Liṅga.

Cf. akāyaṁ bhaktakāyastu (The body of Bhakta is but not body.)
bhakta kāya mamakāya (The body of Bhakta is My body.)

VSS. Pt. 2, Vs. 9–10, p. 469.

13. p. 309.

V. 31.

There is no Absolute other than one's self. To speak of union with It betrays stark ignorance.

14. p. 310.

V. 32.

Because the holy Guru.....and the Impartite (*ennaṅgavanu .....niravayakke bhinnavillavayyā*): When the divine Teacher 'whispers' the mantra into the ear of the disciple, the latter feels that his whole being is pulsating with the Divine. He has the experience that a new Life has entered into his being. The individual being, which is formed, finds that its form has melted into formlessness.

Vide TSV. V. 197, p. 67.

15. p. 311.

Pr. to V. 34.

That she is Consciousness (*cidahante*): The soul's awareness of its identity with the Consciousness is what is called *cidahante* or *cidahaṁbhāva*. 'ahaṁ brahmāsmi', 'sōhaṁ' and such other utterances are different forms of *cidahaṁbhāva*. When the 'I', identifying itself with the Supreme Consciousness, or Brahman, or God, is completely merged, there emerges the state of *nirahaṁbhāva*.

Vide SS. Vol. III, Note No. 28 on V. 26, pp. 384–385.

16. p. 314.

V. 38.

Here is a splendid description of the unitive state. Mahādēviyakka, says Prabhudēva, is lost in God as the extra quantity given for good measure is lost in the full account; as the thief behind the tree is lost in the tree; as the bird (cloud) on the sea's edge is lost in the sea's immensity. The extra quantity, the thief, the bird (cloud) have been there and yet they are not. The first is of 'no

account'; the second is not seen; the third dwindles to invisibility in the perspective of the vast ocean.

Vide LLVC. Ch. XVI, V. 16. p. 411.

lōkadoḷage iddu illada mahimage.

17. pp. 317–18.

V. 42.

In this vacana, Mahādēviyakka describes the process by which she attained to the highest spiritual experience where she no longer knows what the 'I' is, or where. At first, living in the body, she united herself with the Divine, and the Divine, descending, housed himself in her body. 'He lives me' is now her experience in place of 'I live'. But now she has transcended not the body only, but Liṅga itself.

Vide LLVC. Ch. XVI, V. 29, pp. 412–413.

18. p. 319.

V. 43.

Where the woman becomes man (*heṇṇu gaṇḍādare*)*:* This is made clear by Basavaṇṇa himself. A person is a manly man, a hero, for whom the sense of difference is no more and who has stilled his mind, cast off falsehood, escaped illusion's snare and enjoys perfect calm and peace.

Cf. SSV. V. 17, p. 234.

The succeeding vacana of Mahādēviyakka makes clear what exactly Basavaṇṇa means. In the śaraṇa path, to conquer the passions and to lay siege to the kingdom of God is what makes a real hero.

19. p. 321.

V. 45.

It means.....died myself (*Cennamallikārjunakondu sāva bhāṣe*)*:* This idea gets enough clarification in V. No. 47 and especially in the last sentence. Such statements indeed seem to be very bold, but they reflect the highest state of spiritual experience in which there is no more God nor devotee. It may be incidentally remarked that such a state is called the bayalu or śūnya, the Void, and, more, it is also

experienced as sarvaśūnya or niśśūnya. In a sense it may be described as Experience beyond all states.

Vide LLVC. Ch. XV, V. 68, p. 395, V. 71, p. 396 and
Ch. XVI, V. 8, p. 407, V. 22, p. 414.

20. pp. 329–31.
V. 51.

Fifty-two principles (*bāvannavivara*): This very vacana appears in VSS. Pt. III, latter half, p. 371, as an illustration of the fifty-two details (bāvannavivara). The portion beginning the vacana is left out and it starts from *gurukāruṇyavēdyanu* (He is worthy of the Guru's grace). The vacana enumerates only 36 principles. However, we find all the fifty-two in vacana No. 46 pp. 95–96 in U.M.S.

21. p. 248.
V. 68.

The plantain-grove near the Śrīsaila mountain was a dreadful and a dangerous place. It was practically an impossible adventure to cross this grove and come to the temple of Śrīsailamallikārjuna. Hence the grove here is symbolic of the field of one's life 's activities. One has to cut a path for himself to life's ultimate goal by working strenuously the whole of one's life. How dangerous and dreadful this plantain-grove is we gather from Prabhudēva in vacana No. 12 of Chapter XXI. If Basavaṇṇa has pious acts for his field of activity, *Prabhudēva has body for his Kadaḷi*, and so on. The term *Kadaḷi* has a wider and deeper significance for man's infinitely varied life. He has to live and work in the field assigned to him and fight his way through to life's final goal—the ultimate resting place—the Divine. For a fuller understanding of *Kadaḷi* see Vacanas 89 and 91.

Vide SSV. Vs. 50–51, pp. 248–249.
Cf. Ibid V. 61, p. 253.

22. p. 350.
V. 71.

In this vacana, Prabhudēva gives directions to Mahādēviyakka about her ultimate union with the Absolute. First of all, she should come, after disengaging herself from the 'I' ness and 'Thou' ness, to

the great mount Trikūṭa, which is symbolic of *ājñācakra* where the self has become the Self. Here one can see the mystery of numberless universes. Standing on the edge of this great mystery, if one can see with the eye of knowledge wide open, one comes to the experience of the Infinite Light and the Absolute Void completely rid of all form.

Vide 1. AVC. V. 854, pp. 189–190.
2. AKV. V. 83, pp. 192–199.
Cf. SSV. V. 63, p. 254; V. 3, p. 228, and V. 1, p. 227.

23. pp. 353–54.

V. 74.

How practice of the ṣaṭsthala transcends itself is described by Mahādēviyakka. This stage is known as nisthala or mīrida sthala.

Vide TSV. V. 701, p. 216.

24. p. 362.

V. 83.

'The primal gate' (*mūladvāra*): Is one of the nine doors of the body. This is the anus in whose vicinity the mulādhāra-cakra is situate. The following passage may be cited for better understanding: 'The first centre, or Mūlādhara Carka, which is so called from its being the root of Suṣumna where Kuṇḍali rests, is at the place of meeting of the Kāṇḍa (root of all the Nāḍis) and the Suṣumna-Nāḍi, and is in the region midway between the genitals and the aṇus',[1] The 'earthly globe' stands for the body.[2] Mahādēviyakka, by opening the first centre, uncovered all the remaining centres of consciousness and so realized the Divine hidden in the body. It may be noted that the term 'holy mountain' stands for *sahasrāra*.

1. Ser. pp. 115.
2. AVC. p. 350.

25. p. 363.

V. 34.

Mahādēviyakka sees no end to her desire for God. She wants always to do something for her Lover; always yearns to hear of him. Renouncing all her desires, she is now lost in Cennamallikārjuna—the centre of infinite Bliss.

INDEX

INDEX

A

Absolute, 9, 65, 68, 101, 102, 108, 112, 115, 119, 126, 128, 129, 196, 201, 215, 234, 248, 252, 264, 266, 272, 279, 308, 309, 323, 332, 333, 335, 337, 340, 342, 349, 369, 370
—Freedom, 66
—Light, 244
—Linga, 369
—Nudity, 279
—Perfect, 9
—Reality, 5
—Void, 129
Accident, 78
Accomplishment, 32
Achieve, 202, 264, 284, 310
Actor, 193
Advaita, 333
Advent—Spiteful, 106
Advice, 8
Āgamas, 329
Āgamic, 194
Aikya, 354
Aikyasthala, 122
Ajagaṇṇa, 9, 142, 339, 352
Akka, *See* Mahādēviyakka
Akkagaḷa Pīṭhike, 267
Akka Mahādēvi, *See* Mahādēviyakka
Akkanāgāyi, 282
Alchemic Stone, 100, 122, 365
Allama, *See* Prabhudēva
All-pervasive, 144
Amarēśvararaliṅga, 1, 2, 4, 15, 16, 18, 21, 31, 34, 39, 41, 44, 45, 47, 50, 51, 52, 53, 54, 55, 56
—body, 53
—house, 39, 44
Amarēśvarliṅga, *See also* Mārayya-priya
Amaze, 82, 193
Ambit, 267
Ambrosia, 55
Ambrosial liquor, 240
Analogy, 67
Ancient, 31, 192, 273, 306, 324, 339, 354, 370
—sixty vacanas, 339
Aṅga, 33, 39, 118, 132, 133, 172, 174, 175, 187, 191, 247, 248, 329, 330
—Liṅga, 118
—Tripple, 133, 187, 330
—Unites, 33
Angel, 60
Animiṣayyanakoppa, 261
Anthills, 266
Anubhava Maṇṭapa, 2, 61, 63, 128, 159, 274
Āṇava, 197
Appaṇṇa, *See* Haḍapada Appṇṇa
Appearance, 256
—Smashing, 96
Apologise, 66
Approval, 129, 266
Arrow-head, 123
Art, 52, 92, 109, 110, 193, 329
Ascetic, 53, 200, 238, 256, 334
Ash, 68, 99, 250, 283, 284, 285
—holy, 43, 44, 51
—mark, 329
—sacred, 39
Aspects, Three, 331
Aspire, 33
Assembly, 4, 5, 14, 57, 194, 265
—Śaraṇa, 61
Associates, twin, 173
Association, 22, 159, 160, 248, 274, 304, 330
—with śaraṇas, 348
Astray, 199, 227
Attitude, 128
Attribute, 168, 308, 338
Austerity, 206
Aurobindo, 264
—word, 263
Author, 127, 267
Awareness, 120, 200, 248, 333
Āydakki Lakkamma, 1-5, 8, 9, 22, 23,

31, 63, 65, 68
—Mārayya, 1-9, 13, 14, 17, 19, 20, 22, 24, 25, 26, 30, 31, 33-46, 47, 49, 51-55, 61-64, 67, 68, 71, 72, 132
—birth place, 1
—stand, 7
—younger days, 1

B

Bācarasa, *See* Soḍḍaḷa Bācarasa
Bācirāja, 352
Badge, 230
Baffled, 272
Baḷḷegāvi, 261
Bargain, 128
Basava, 3, 13, 43, 213, 370
—liṅga, 13
Basavaṇṇa, 1-4, 9, 14, 23, 24, 30, 39 40, 44-49, 51-54, 55, 57, 60-66, 71, 72, 73, 75, 78, 79, 81, 82, 84, 87, 89-93, 99, 128, 129, 134, 142, 154, 159, 172, 175, 176, 177, 179, 181, 184, 191, 193, 194, 195, 196, 197, 206, 213, 231, 232, 237, 252, 253, 265, 269, 273, 275, 277, 282, 283, 287, 288-290, 292, 307, 320, 321, 323, 325, 326, 329, 330, 331, 339, 341, 345, 346, 348, 351, 352, 355, 356, 357, 364
—feet, 307
—gate, 213
—holy feet, 290
—house, 73, 78, 154, 206, 237
—jaṅgamas, 62
—joy, 62
—maṭh, 231
—palace, 61, 265
—place, 2
—sphere, 348
—timeless, 179
—vacanas, 265, 271
—words, 134
—at Saṅgama, 64
—death of, 60
—spirit of, 99
Basavarāja, *See* Basavaṇṇa
Basin, 62
Bashfulness, 282
Bath-basin, 75
Battlefield, 230
Bazaar, 263
Beach, 263
Beast, 216, 267, 359, 361
—Savage, 263
Beauty, 115, 270
—ful, 6, 261, 262, 265, 271, 302
Bees, *See* Swarms
Bentalādēvi, 59
Bhakta, 2, 5, 6, 7, 15, 53, 61, 63, 65, 66, 75, 81, 87, 88, 119, 120, 128, 131, 196, 202, 232, 247, 337, 353
Bhakta, *See* also True
—house, 74
—ordinary, 61
—place, 2
—real, 16
Bhaktasthala, 122
Bhakti 3, 62, 66
—Sad, 66
Bhakti, *See* also Nirahaṁbhāva
Bhāḷalōcana, 59
Bhavi, 262
Bhairavēśvara Kāvyada Kathāmaṇi Sūtraratnākara, 1
Biblical saying, 7
Bijapur, 127
Bindu, 90
Bird, 216, 267, 359, 361
Birth, 28, 90 182 193, 242, 247, 253, 269, 270, 271, 291, 306, 337, 356, 368, 370
—stand, 43
Blessing, 270
Bliss, 186, 311
Bodiless, 106
Bodily, 33, 206
—consciousness, 33
Body, 3, 5, 23, 25, 28, 29, 34, 50, 53, 60, 86, 94, 96, 104, 105, 108, 113, 118, 121, 132, 133, 134, 152, 162, 167, 185, 188, 189, 195, 196, 197, 198-202, 211, 212, 215, 219, 224, 229, 234, 235, 236, 244, 245, 246, 247, 248, 253, 256, 258, 264, 269, 271, 273, 274, 282, 283, 291, 293, 297, 300, 301, 303, 304, 305, 306,

307, 308, 310, 313, 317, 319, 320, 321-326, 337, 341, 344, 345, 348, 358, 368, 380
—bare, 297
—companion, 273, 317
—company, 273, 317
—defeat, 284
—discipline, 325
—encombrance, 144
—fancied, 291
—joy, 311
—liṅga, 185
—mastery, 105
—palm, 246
—pangs, 359
—passions, 320,371
—sake, 359
—share, 113
—trace, 301
—trance, 74
—in body, 323
—is unclean, 219
—of jaṅgama, 152
—to liṅga, 323
Bondage, 222
Brahma, 38, 179, 302, 329
Brahma, *See also* Supreme
Brain, 284
—sceptical, 30
Brandish, 161
Bride, 270, 299, 302
—groom, 270
—seat, 294
Bunty with śiva, 97

C

Calm, 8, 263
Calve, 170
Camphor, 8, 68, 99, 371
Candayya *See* Nuliya Candayya
Candayya-Prabhu, 134, 138
Candēśvarliṅga, 145, 146, 148, 151, 153, 155, 156, 158, 161, 162, 163, 164, 165, 166, 168, 170, 173, 174, 192
—eyes, 150
—will, 166
Candēśvaraliṅga, *See also* Cennabasavaṇṇapriya
Capital, 61, 262
Captive, 342
Cardinal principle, 131
Carpet Knight, 106
Cash, 77
Castes, Eighteen, 84
Catastrophe at Kalyāṇa, 63
Cavil, 219
Cennabasavaṇṇa, 3, 9, 14, 39, 40, 62, 64, 66, 72, 79, 81, 82, 85, 92, 93, 99, 129, 133, 134, 152, 159, 179, 180, 181, 184, 185, 186, 190, 191, 192, 196, 199, 200, 247, 249, 252, 256, 266, 269, 282, 307, 331, 334, 336, 337, 339, 340, 345, 346, 348, 352, 357
—feet, 307
—grace, 331
—priya Candēśvaraliṅga, 129, 182
Cennabasavāṅka, 262
Cennabasavarāja, *See* Cennabasavaṇṇa
Cennamahēśa, 261
Cennamalla, 261
Cennamallēśa, 269
Cennamallikārjuna, 261, 262, 263, 265, 267, 269, 270, 272, 273, 275, 282, 284, 285, 287, 288, 289, 290, 294, 295, 296, 299-304, 306-308, 310-313-315, 316, 318, 320-323, 325, 326, 330, 331, 337, 339, 342, 344, 345, 347, 349, 352, 354-370
—grace, 308
—love, 331
Cennamallikārjunerṁba, 261
Cennappa Uttangi, 66, 127
Censure, 122,
Century, 59, 264
—sixteenth, 59
Certitude, 101, 244
Channel, 116
Chapter, 5, 8, 65, 196, 197, 259
Character variegated, 125
Charity, 29
Chiselling, 37
Cidaharṁbhāva, 272
Cidahṁaite, 272

Cikkayyapriya Siddhaliṅga, 193-202, 207-219, 221, 223-230, 232-237, 239, 240, 242, 244, 246, 250, 252
City, 253, 285, 287
Cloak, 298
Coal, 223,
Cohorts, 142, 282
—one thousand, 9
—of saints, 142
Coin, 134
Comedy, 194
Commodity, 82
Community, 7, 41, 201, 202, 219 222, 224, 225, 238, 240
—of Jaṅgamas, 198
Company, 45
Compassion, 346
—'s child, 331
Condensed, 310, 312
Congregation, 40, 44
Conquer, 341, 370
—lust, 320
Conscious, 122, 332
—energy, 129
Consciousness, 3, 21, 29, 31, 84, 85, 90, 99, 198, 227, 239, 267, 273, 282, 296, 307, 310, 311, 326, 338, 343, 348, 366
—illumined, 6
—inner, 209
Consent, 262
Content, 47, 193
—for liṅga, 188
Conviction, 6, 107, 115, 127, 128, 131, 197
—firm, 127
Controversy, 260
Coolies, job, 98
Copper, 16
Corpse, 301, 312
Cosmic sport, 199, 245
Cottage, 63
Country, 262
Couple, 63, 68, 131
—happy, 4
—stand, 49
Couplets, 127, 196
Court, 239
Courtyard, 2, 8, 23, 24, 74, 195
Cow, 56
Cowards, 207
Craft, 124
Crave, 174
Credit, 4
Crest-jewel, 282
Cripple, 113
Crown, 134, 188, 267
—ruby, 367
Crumbs, 60
Cuckoo, 221, 360, 361
Curdled milk, 312, 313
Curtain, 289
Customary rewards, 133
Cycles, bilion, 266, 334

D

Dakṣa, 329
Dancer, 193
Dāsōha, 2, 3, 5, 7, 8, 34, 38, 62, 63, 131
—triple, 34, 38
Dāsōhi, 7, 65
Dauntless, 302
Death, 25, 27, 35, 59, 86, 131, 182, 201, 216, 253, 254, 262, 265, 302, 329, 357
Decoy, 218
Dedicated, 59, 262, 345
—labour, 4, 6, 7, 66
—service, 192
—work, 14, 20, 26, 32, 139, 156, 158, 165
Dedication, 49, 311
Dedicatory phrase 129, 200
Deed, 20, 29, 106, 258, 362
—good, 184, 190
Deed, Pious, 134, 188
—of work, 79
—proper, 151
—righteous, 362
Defeat, 238
Deity, 95, 134, 147, 188, 258
—pure, 201, 256, 329
Dependancy, 224
—upon the soul, 226

Description, 261, 292
Dēsika, *See* Śāntaliṅga
Desire, 226, 228, 229, 269, 293, 300, 341, 363
—three, 229
—triple, 228
Desperate, 128
Destination, 61
Detect, 68
Devotee, 2, 6, 16, 27, 42, 65, 79, 90, 101, 161, 180, 210, 218, 271, 285, 289, 292, 306, 359
—of Jaṅgamas, 217
—Saṅgamas, 217
—to the Guru, 174
—true, 74
Devotion, 3, 8, 13, 29, 36, 41, 46, 55, 59, 60, 63, 66, 67, 77, 81, 84, 85, 98, 107, 109, 110, 134, 162, 174, 175, 188, 193, 197, 269, 282, 283
Dew-drop, 56
Diamond piller, 295
Dīkṣā ceremony, 261
Dīscipline, 63, 124, 173, 175, 179
—manifested, 326
Discussion, 2, 5, 61, 72
—of topics, 269
Disembodied, 86, 113, 129
—life, 189
—state, 113, 118, 303, 311
Dish, 3, 61
—poisonous, 293
Disinterested work, 155
Dissolution, 302
Dividing-line, 119
Divine, 6-9, 61, 65, 67, 133, 195, 199-202, 263, 267, 269, 270, 274, 349, 366
Divine, *See also* Life
—aspiration, 270
—consciousness, 199, 267, 366
—existence, 201
—goal, 5
—grace, 134
—life, 5, 132
—liṅga, 128
—love, 270
—significance, 132
—transformed into the, 274
—union, 3, 269
Divinely, 4
Divinised, 256
—soul, 6
Divorce, 29
Doctrine, 133, 282
Ḍōhara Kakkayya, 282
Dream, 293, 313
Drudge, 66
Drum, 193, 194
Dualism, 86
Dualities, 265
Duality, 272
Dumb, 272
Duty, 2, 32, 127
Dvaita, 330
Dynamic 9, 227

E

Ear, 108, 306
Earth, 76, 101, 142, 194, 227, 250, 251, 261, 263, 267, 329, 337
—mortal, 337
Earthly, 193, 201, 271, 362
—globe, 362
—house, 315
—life, 274
—qualities, 273
Ecstasy, 94, 267
—true, 20
Education, 193
Efface, 169, 173, 291
Egg, 232
Egoism, 3, 272
Egoist, 236
Egoistic, 6
Elements, 86
—seven, 87
Elephant, 201
—grass, 165, 231, 237
Embody, 132
—in the aṅga, 175
Emerald floor, 295
Eminent, 197

Employ, 95
Encumbrance, 292
Enjoy, 311, 345
—ment, 129, 189
Enlightenment, 192
Ennayyapriya Immaḍi Niḥkaḷankamallikārjuna, 97, 99-106, 109, 110, 113-123
Eternal, 182, 198, 253, 264, 269, 271, 282
—abode, 199
—goal, 135, 177
—reality, 282
—wedlock, 269
Eternally, 198, 227
—content, 55
Eterne, 101
Eternity, 77, 329
Examine, 312
Exclaime, 78
Experience, 8, 266, 333, 345, 354,
—great, 142
External, 270
Eye, 62, 103, 108, 183, 289, 301, 306, 350, 366

F

Faggot, 61, 63, 73, 75, 83, 93, 98
—into gold staves, 67
—of wood, 78
—seller, 65
Faith, 3, 4, 9, 20, 43, 53, 57, 63, 116, 125, 143, 170, 184, 205, 224, 226, 232, 237, 238, 242, 262, 282, 329
—in service, 4, 128
—profound, 3
Faith, *See also* Superstious
Fashion, 274
Fate, 31
—destined, 31
Fault, 300, 313
Fearless, 302
Feet, 54, 96, 183, 192, 290, 307, 357, 364, 371
Feet, *See also* Holy
Fellowship, 21, 224, 241, 243, 244, 245, 293
Festival, 183
Festoon, *See under* Gold
Fetch, 6, 8
Filth, 212
Fivefold discipline, 116
Flaming light, 350
Flatty, 262
Floor, *See* Emerald floor
Foot-bath, 78
Force,
—absolute, 332, 333
—conscious, 332
—primal, 66, 88
—timeless, 332
Forceless, 95
Forest, 127, 267, 365
—sport, 262
Form, 115, 230, 250, 253, 291, 297, 303, 332, 351
—dynamic, 198, 227
—mould of, 133
—personal, 92
—several, 124
—static, 227
—threefold, 133
—triple, 168, 226
—less, 92, 95, 125, 133, 253, 265, 302, 303
— —ness, 104, 115
— —Brahma, 302
— —Parabrahma, 273
— —thing, 95
—of gaze, 352
— —love, 352
— —the Paraśiva, 201
Fourfold work, 330
Fourteen world, 367
Freedom, 79
Friend, 355
Fruit, 5-7, 19, 67, 77, 117, 129, 134, 152, 189, 224, 233, 241, 299
—full, 68
Fullfill, 179
—ment in liṅga, 142
— — —Jaṅgama, 142
Funeral rite, 253
Future, 85, 225

G

Gain, 161, 163, 198, 221, 273, 279
—perfect knowledge, 160
—the certitude, 101
Gall-pigment, 56
Gaṇādhiśvaras of Śiva, 183
Gaṇās, 193
Gaṇasahaśranāmāvaḷi, 9, 68
Gandharva, 60
Gaṅgā, sands, 31
—dēvi, 59
Garb, 169, 200, 201, 228, 229, 254, 256
—external, 197
—wearing, 254
Garment, 143, 265, 297, 298
Gate, Primal, 362
Gaze, 120, 149, 333, 371
—ing, 123
Gem, 73, 200, 256, 275
Generosity, 69
Genuine, 41
Ghaṭṭivāḷaṇṇa, 226
Ghaṭṭivāḷayya, 193-202, 205, 214, 220, 222, 223, 225-227, 231, 232, 233, 237-239, 241, 243, 245, 246, 248, 249, 252, 253, 254, 259, 282
—biting criticism, 198
—background, 193
—birthplace, 193
—'s body, 200, 248
—education 193
—family, 193
—parentage, 193,
—vacanas, 200
—Kapilasiddhamallinātha, 249
—Muddaṇṇa, 206
Ghee, 200, 256, 313, 356
—liquid, 310
Gifts, 306, 330
Glorious, 13, 135, 177, 249, 252, 267, 357, 366
—Guru, 13
—Jaṅgamaliṅga, 164
—liṅga-wearer, 84
—śaraṇas, 21
Glory, 135, 142, 177, 256, 288
—of Jaṅgama and prasāda,
—the trinity, 201
Gloss, 299
Goal, 5, 64, 93, 107, 119, 364
—appointed, 146, 182
God, 5-7, 25, 40, 65, 67, 88, 134, 145, 197, 200, 218, 256, 258, 270, 289, 298, 299, 313, 315, 316, 326, 363, 364, 367, 381
—experience, 264, 284
—is bride, 299
—Kalidēva, 150
—kind, 5
—lover, 9, 65
—man, 5
—ward-bent, 262
Godly, 7
Gold, 16, 60, 61, 62, 102, 115, 128, 197, 198, 208, 210, 213, 221
—festoon, 295
—form 115,
—staves, 78
—stick, 62, 71
—untainted, 78
Gouravāṅka, 60
Goutama, 65
Grace, 44, 46, 52, 111, 266, 270, 275, 320, 331, 341, 346, 347, 357, 367
—of Jaṅgama, 155
— —Śiva, 42
Gracious, 78, 95, 96, 155
Grammed, 237
Grandur of Dāsōha, 7
Grasp, 235, 308
—ing, 96
Grass, 128
Great, 40, 41, 340
—gate of Kalyāṇa, 264
—full, 266
—insight, 43
—leader, 339
—light, 105
—liṅga, 20, 22, 30, 34, 144, 233, 235
—linga's reality, 20
—śaraṇa, 261
—saints, 36
Groom, 265, 270, 295, 299, 302

—worthy, 275, 356
Gross, 329
Guarantee, 85
Guhēśvara, Guhēśvaraliṅga, 17, 19, 20, 48, 49, 167, 168, 171, 176, 179, 183, 186, 190, 201, 220, 222, 226, 247, 254, 256, 293, 297-299, 301, 303, 308 309, 312-314, 317, 333, 334, 338, 342, 348, 350
Guided by Prabhudēva, 267
Gūḷūra Siddhavīraṇṇa, 3, 261, 267,
Guru, 2, 6, 7, 13, 14, 16, 60, 76, 102, 116, 117, 128, 129, 131, 133, 135, 146, 147, 157, 160, 162, 164, 169, 170, 174, 178, 179, 182, 187, 197, 211, 249, 261, 262, 270, 296, 310, 325, 329, 330, 367
—higher, 170
—knows, 76
—on liṅga 146
—primal, 249
—worship, 39, 135, 148, 177, 182
—worshipper, 39
—'s dependency, 153
— —gift of Iṣṭa, 164
— —grace, 133, 187, 329
— —sake, 162
— —sight, 15

H

Habitual, 155
Haḍapada Appaṇṇa, 14, 62, 72, 79, 142, 282
Haga, 128
Hailstone, 105
Hair, 266, 282, 296-298, 329, 335, 367
Halakatti, P.G., 1, 127
Hanker, 162
Hara, 294
Harbour, 330
Harihara, 262
Head, 10, 108
Heart, 3, 6, 8, 9, 25, 35, 43, 47, 48, 49, 52, 54, 56, 59, 62, 66, 74, 80, 88, 90, 99, 109, 117, 122, 143, 145, 146, 148, 164, 181, 208, 239, 241, 263, 264, 270, 271, 290, 297, 298, 306, 322, 370
—born, 28
—great, 3, 48
—pure, 22, 29, 163
—is purified, 297
—of devotion, 66
—'s content, 7
—'s impure, 42
Heat, 266
Heaven, 6, 14, 15, 31, 32, 60, 67, 101, 103-105, 112, 115, 117, 119, 120, 121, 201
Heavenly, 193, 261
Herdman's house, 214
Hermitage, 44
Hero, 319
Heroic, 91
Hierarchy, *See* Sixfold
High, state, 81
Highest State, 91
Hill, *See* Sapphire
Historical, 59, 63, 193
—account, 59
—record, 63
History, 9, 59, 127
Holiness, 41
Holy, 40, 43, 74, 187, 239, 269, 282, 287, 288, 310, 341, 356, 359, 365, 366
—ash, 40, 44, 51
—bath, 237
—cloth, 341
—face, 367
—fee, 337
—feet, 20, 21, 62, 109, 135, 177, 288, 289, 307, 331, 370
—food, 74
—Guru, 310
—Jaṅgamas, 78, 231
—land, 288
—mountain, 262, 263
—place, 1, 365
—teacher's palm, 269, 274, 356
—thred, 237
Homage, 182, 332, 337
—to the majesty, 336
Horse, stumbling, 158
House, 3, 263
—great, 7

—holder, 193
Humanābād, 63
Human kind, 7
Humility, 66, 87
Huntsonan, 60
Husband, 2, 3, 5, 8, 22, 33, 34, 38, 39, 40, 43, 56, 270, 275, 285, 293, 296, 302, 354, 356
—house, 275
—identity, 293, 294
Hypocrites, 214, 228, 229, 240

I

Idea, 78
—true, 66
—of heaven, 67
Identity, 296
Ignorance, 3, 78, 84, 85, 112, 122, 199, 227, 329, 342
—of the truth, 342
Ignorant action, 66
Illumination, 366
Illumined, 5, 252
Illustrious life, 139
Image, 167, 168
Imagine, 61
Imagination, 62
Imagining, 180
Immortal, 27, 99
—life, 180
—saints, 345
Impediment of form, 230
Impurity, 133, 174, 195
—outer, 209
—three, 210
—threefold, 195
—triple, 148, 174
—twelve, 211
Inconspicuous,
—place, 62
Incorporate, 355
Independence, 108
Indian, sages, 273
Indra, 329
Infinite names, 5
Infringement, 324
Influence, 142
Innumerable, 22, 40, 41, 43, 143, 274, 275, 282, 347, 356, 357
Intication, ceremony, 261
Inner dictates, 272
Integral, 129, 274
—life, 274, 318
—liṅga, 186
—movement, 7
—reality, 186
Intelect, 90, 122
Intelectual, 264
—field, 5
Invitation, 78
Iron, 60
Iṣṭa, 103, 115, 153, 164, 226, 229
—Liṅga, 107, 113, 124, 127, 128, 129, 134, 142, 184, 191, 195, 196, 198, 199, 200, 205, 227, 234, 261, 267, 282, 366

J

Jaina King, 262
Jaṅgama, 2, 6, 14, 15, 19, 59-62, 71, 73, 76, 78, 116, 117, 127-129, 131-135, 142, 143, 146-148, 152, 153, 155, 160, 162, 163, 166, 168-170, 172, 173, 175, 180, 182, 185-190, 195, 197, 198, 201, 202, 206, 208, 210, 212, 214, 218, 219, 232, 235, 267, 325, 326, 330, 337, 364-366, 367
—devotees, 40
—glory of, 132
—hood, 196, 197
—liṅga, 4, 57, 156, 164, 174, 197
—pledge, 208
—pre-eminence of, 127
—service, 131, 132, 133, 143
—supremacy of, 133
—sthala, 227
—worship, 127, 142
—worshipper, 39
Jealousy, 83
Jewel, 113, 166
—chains, 80
Jñāna-Jaṅgama, 206
Job, 98

Journey, 61, 104, 267
—to Kalyāṇa, 59
Joy, 282, 293, 313, 343
—of liṅga, 284
— —union, 371
Judge, 43
—ment, 129

K

Kailāsa, 8, 32, 67, 81, 94, 107, 119, 193, 206, 287
Kaip, 262
Kāla, 90
Kālajñāna, 196
Kālajñānada Vacanagaḷu, 196
Kalidēva, 144, 145, 147, 149, 150, 152, 158, 160, 172, 341, 371
Kalidēva, *See also* God Kalidēva
Kalyāṇa, 1, 59, 60, 61, 63, 75, 73, 127, 194, 195, 196, 253, 264, 266, 267, 270, 274, 285, 287, 357, 370
—way, 286
Kāma, 283, 284, 285
—slaying, 265
Kannada, 261
—Mārayya, 282
Kapilasiddhamallikārjuna, 91, 336
Kapilēśvara, 1
Kare leaf, 156
Karma, 105, 119, 254, 348
—hunger of, 83
—ika, 197
Kashmir, 59, 61, 73
Kauśika, 262, 270, 293
—is capital, 261
Kāya, 5
Kāyaka, 2, 3, 5, 6, 8, 60, 62, 63, 66, 127, 128, 131, 132
—principles, 132
—satya, 6
—śuddha, 7, 61
—for Jaṅgama, 128
Ken, 245
Kēśirājadēva *See* Mogavāḍa
Kēśirājadēva of Khaṇḍeya, 282
Kētaki, 60
Key, 209
Kick, 144
King, 2, 9, 25, 61, 63, 65, 163
—dom, 62, 65
Kinnara, 285
—Bommaṇṇa, 282
Kinnarayya, 264, 265, 269, 283, 285
Kinsman, 270, 296
Knot, 165
—double, 165
Know, 19, 35, 36. 38, 85-87, 91, 96, 101, 110, 116, 129, 151, 175, 220, 352
Knower, 269
Knowing, 170, 247, 256, 340
Knowledge, 7, 8, 20, 38, 43, 90, 95, 96, 105, 113, 122, 129, 132, 133, 134, 142, 149, 160, 181, 187, 195, 202, 226, 238, 248, 263, 264, 269, 270, 272, 283, 284, 322, 323, 331, 347
—gaining, 96
—higher, 202
—inword, 202
—perfect, 160
—profound, 8
—solidified, 132
—supreme, 273
—twofold, 273
—of body, 213
Known, 65, 147, 153, 160, 163, 165, 181, 186, 189, 205, 216, 222, 226, 232, 233, 242, 247, 270, 273, 329, 338, 343, 348, 353, 354, 357
Kōḷa Sāntayya, 282
Kṛiṣna, 1
Kṛiyāsiddhisattvē bhavati maharāṁlō-pakarnē, 3
Kṛiya-yōga, 60
Kūḍa, 60
Kūḍala Cennasaṅga, Kūḍala Cenna-saṅgayya, 84, 129, 134, 188, 189, 200, 248, 259, 339, 370
Kūḍala Saṅga, Kūḍala Saṅgama, 3, 45, 46, 48, 52, 67, 73, 74, 79, 80, 88, 135, 177, 180, 266, 271, 291, 319, 321, 324, 335, 340
—śaraṇas, 253
Kuṁbhatīrtha, 1

L

Labour, 5-7, 60, 127, 132,134, 161
Labour, honest, 61, 66
Labouring, 322
—for wage, 120
Lakes, 361
Lakkamma, *See* Āyadakki Lakkamma
Laksmi, 66, 88
Lamp, 188
—of iron, 61
Land, 96, 197, 210, 213
Language, 219, 272
Law, 219, 223, 225
—eternal, 132
—of labour, 134
Latin proverb, 66
Leader, *See* Great
Liberation, 21, 82, 222, 282, 337, 340
—plane, 77
Life, 3, 7, 50, 51, 59, 61, 68, 78, 86, 88, 129, 152, 153, 155, 162, 189, 201, 202, 211, 253, 256, 258, 267, 269, 271, 273, 274, 306, 307, 308, 313, 318, 330
Life, *See also* Transcending
—breath, 179
—divine, 264
—real, 5
—rigorous, 63
Light, 8, 252, 269, 284, 297, 341, 366, 367
Light, *See also* Supreme
—great, 105.
Liṅga, 2, 6, 14, 16, 33, 34, 37, 38, 47, 55, 56, 59, 60, 67, 72, 73, 75, 76, 84, 91, 92, 96, 104, 107, 116-118, 124, 127, 129, 131, 139, 143, 146, 147, 148, 152, 154, 155, 157, 160, 162-170, 172-175, 178-180, 182, 184-186, 188-192, 196-200, 202, 211, 219, 226, 227, 234, 236, 237, 241, 244, 245, 247, 248, 250, 254, 256, 258, 261, 264, 266, 270, 273, 282, 284, 285, 296, 306, 307, 317, 310-321, 324-326, 329, 330, 333, 337, 338, 349, 352, 359, 364, 369
Liṅga, *See also* Absolute, Divine, Great, Real, Vast Solid.
—absolute, 108, 112
—Divine, 128
—effulgent, 272
—fallen, 128
—great, 22, 30, 35, 102
—know, 116
—moving, 329
—person, 121
—real, 106
—sign, 102
—stamp, 217
—susuru, 1
—triple, 133, 187, 330
—ultimate, 323
—vast solid, 8
—ward, 305
—wearer, 63
—worship, 15, 62, 74, 132, 142, 135, 177
—worshipper, 39
—is companion, 273, 317
— —company, 273, 317
— —essence, 133, 187
— —loveliness, 172
— —reality, 20
—symbolic, 132
— —truth,
—of certitude, 235
Liṅgārti, 61
Liṅgaikya, 124
Liṅgavanta, 199
Liquor, *See* Abribrosial
Logic, 329
Looking-glass, 73
Lose, 299
Loss, 198, 209, 221
Lotus, 267, 366, 368, 370
—heart, 370
Lovable person, 194
Love, 67, 125, 264, 270, 271, 287, 291, 299, 301, 304, 329, 330, 352, 356
—partial, 125
—pure, 197
—true, 67
—of Jaṅgama, 127
— —Liṅga, 127
Lover, 269
Loveliness, 52, 172

Loyalty to Liṅga, 166
Lust, 83
—six, 83
—slayer, 183
Lyrical, 267, 275
—beauty, 275
—quality, 267

M

Maḍivāḷa Mācayya, Maḍivāḷayya, 9, 14, 53, 128, 131-134, 142, 143, 145-148, 150-152, 154, 157-159, 171, 173, 184, 190, 191, 206, 266, 340, 342, 345, 371
—house, 128
—maṭha, 157
Magnificance, 66
Mahādēva, 60, 65
Mahādeva, *See also* King
—Guru, 60
Mahādēvarāya, 5, 61
—journey to Kalyāṇa, 59
—twelve thousand jaṅgamas, 59
Mahādēvi, 59, 61
Mahādēvi, Mahādēviyakka, Akka, 261, 262, 264, 267, 269-271, 273, 274, 279, 282, 283, 285, 288, 290-292, 294, 296, 298, 300-303, 305, 307-309, 311-314, 317-319, 321, 323-326, 332-336, 338-343, 345, 347-349, 351, 352, 354, 357-359, 361, 365, 366-367, 369, 370-372
—'s eminence, 342
—house, 262
—life, 267, 269, 270
—picture of, 269
Mahādēviyamma, 62, 64, 67, 68, 96, 107, 110, 124
—magnificent role, 64
Mahāliṅga Tripurāntaka, 264, 283
Mahēśvarasthala, 122
Mahēśvari, 47, 354
Majestic, 274
—personality
Majesty, 250, 271, 291, 334, 336, 338, 340, 367
Majjanaśāle, 62
Maxers form, 92
Mallinātha, *See* Miṇḍa
Man, 113
Man, *See also* Mortal man
—hood, 35
—innocent, 216
—triple, 133
Manamagnayōga, 8
Māṇḍavyapura, 61
Mango tree, 360
Manifestation, 201
Mārayya, *See* Āydakki Mārayya
—*See also* Kannada,
—*See also* Moligeya
Mārayyapriya Amarēśvarliṅga, 4, 8, 22, 30, 32, 33, 35-38, 40, 43, 57
—great house, 40
Market-place, 194
Marriage, 274, 295, 303, 356
—institute of, 131
—rite, 295
Maruḷa Śaṅkara, 1
—dēva, 9
Master, 62, 78, 157, 253, 339
—service, 143
—of devotion, 66
Mastery, 105
Mata, *See* Sahaja
Maṭha, 62, 90, 157, 231
Māya, 197, 315
—'s faith, 315
— —property, 236
Meal, 62
Meeting-place, 6
Men, hearts, 4
—highway, 216
—crafty, 219
Mercy, 238, 240, 307
Merit, 285
—accumulation of, 87
—of grace, 282
Milk, 274, 338, 370
Mind, 3, 6-9, 15, 17, 22, 28, 30, 50, 54, 76, 111, 115, 117, 124, 128, 150, 155, 156, 165, 170, 174, 175, 183, 185, 195, 201, 211, 233, 252, 263, 264, 269, 271, 273, 283, 284, 291, 297, 305, 306, 311, 317, 325, 337, 345, 349, 355, 358, 368, 370

—guile, 293
—illumined, 53
—pure, 15, 44
—reels, 11
—shame, 271
—in mind, 323
—liṅga, 323
Miṇḍa Mallinātha, 282
Mingled, 68
Minister, 262
Miracle, 67, 313
—wonderful, 60
Mirror, 103
Misconception, 5
Mistake, gross, 79
Mission, 67, 93, 196
Mock, 106, 206, 214, 231
—the trafic 256
Mocking, 78
Modesty, 59
Mogavāḍa Kēśirājadēva, 282
Mōḷigeyya, Mōḷigeya Mārayya, 59, 61, 63, 65, 66, 68, 71, 72, 73, 75, 78, 80, 82, 85, 87, 89, 91, 92, 96, 107, 108, 110, 112, 124, 126, 142, 282
—cottage, 61
—house, 61
—life, 59
—personality, 66, 68
—purāṇa, 59, 60
—true historical account of, 59
Moment, 199, 310
Money, 7, 15, 21, 42, 62, 66, 82, 149, 155, 157, 194
—for Jaṅgamas, 162
Monkey, 243
Monster, 304
Monument, 202
Moon, 294, 320, 329, 360
—stone, 456
Mortal, 326, 336
—man, 27, 67, 93
—sin, 74
—world, 19
Mother, 267, 291, 293, 303, 304, 305, 308, 309, 319
—less, 108
Motion, 183, 187, 337
Motive, *See also* True
Motto, 2
Mount Śrīśaila, 267
Mountain, 266, 267, 350, 358, 361, 362, 363, 365
—stone, 237
Mouth, 103, 108, 110, 174, 213, 222
—oil-press, 105
—full, 216
Movement, 195
—great, 1
—reformation, 127
Mṛdaṅga, 193
Mud, 151
Muddaṇṇa, 193, 194
Muktāyakka, 9, 272
Munificence, 48
Mystery, 266, 335
—of life, 65
Mystic, 14, 126, 219, 252, 259, 269, 272, 275, 282, 292, 344, 354, 372
—companionship, 344
—discourses, 57, 126, 206, 259, 282, 372
—experiences, 194, 292, 354
—utterance, 275
Mystical experience, 3, 54

N

Nāda, 90, 249
Names, infinite, 5
Naṭṭuva, 193
Naught, 36, 302
Neglect, 133
Negligence, 2
Negotiation, 262
Nickname, 2
Niḥkaḷaṅkamallikārjuna, 64, 76, 77, 82, 85-87, 90, 93, 95, 96, 107, 110, 111, 124, 125
Niḥkaḷaṅkamallikārjuna, *See also* Ennayyapriya Immaḍi
Nīlamma, 195
Ninnaninari, 8
Nirahaṁbhāva, 3

—bhakti, 63
Noble, 9
Non-śivabhakta, 262
Nose, 108
Note, 183
Nought, 76, 96, 155, 246, 265, 307, 311, 330
Nude,
—state, 85
Nuliya Candayya, 6, 127-129, 131-135, 139, 142-145, 147, 149, 150, 152, 154, 157-159, 165-169, 172, 174, 175, 177, 179, 180, 183-186, 190-192, 199, 200, 206
—eminent śaraṇa, 139

O

Obersance, 85
Obligation, 133
Obligatory, 131
Oblivion's seed, 85
Oblivious state, 313
Observances, 171
Occasion, 339-341, 371
Ocean, 142, 165, 202, 264, 272, 282
Offence, 239
Offender, 62
Official 270
Officiate, 296
Ōṁ, 90, 92
Opinion, 197
Opulence, 9
Ornament, 67, 73, 345
Owl, 242
Own, impurities, 212
—reality, 177

P

Padagaḷu, 267
Pādōdaka, 178, 179, 329
Paḍihāri Uttaṇṇa, 282
Palace, 262
—gate, 105
Pālkurike Sōmanātha, 59
Palm, 199, 244, 246, 261, 269, 333, 356, 366, 371
Palmyra tree, 315
Paṁpākṣētra, 1
Paṇḍitārādhya, 68
Parabrahma, 249, 273
Paraśiva, Don, 202, 219
—liṅga, 329
—timeless, 326
Parentage, 1, 193
Parrot, 361
Parties, 195
Paruṣāṅgi, 60
Pārvati, 261
Passion, 269, 273, 315
—'s heat, 207
—less, 371
—of love, 264, 270
Past, 225
Path, 5, 8, 31, 64, 73, 93, 115, 150, 251, 265, 269, 329, 337
—true, 289
—way, 116
—of Vīraśaivism
— —yōga, 251
Patriot, 263
Pearl, 4
Peace, 8, 17, 274, 318
—deep, 16
Peak, 263, 266, 350
Peel, 253
—outer, 299
Penniless, 41, 71
Penny, 128
People innumerable, 143
Perfect, 9, 106, 201
Perfection, 342
Perform, 42, 295
—the funeral rites, 253
—ing devotion, 78
Person, 199
Person, *See also* Lovable
Personal, contact, 8
—form, 92
Personality, 8, 61, 64, 68, 134, 274
—charming, 269
Philanthropist, 263
Philosopher, 166, 263
Philosophy, of dedicated labour, 66
Phrase, dedicatory, 129, 200

Picture, 109
Pig, 60
Pike, 230
Piller, *See* Diamond
Pious, 225
—act, 348
—Vīraśaivas, 9
Pīṭhike, 267
Place, 37, 264
—of piligrimage, 282
Plaintain-grove, 64, 93, 266, 267, 350, 365, 366, 368
Pledge, 55, 211, 324
Poet, Sanskrit, 270
Poison, 241
Poles, 270
Poor, 3, 48, 63, 78, 80
Popular, categories, 145
—ity, 194
Porridge,
—famous, 62
Possessing, 370
Possession, 343
Potency,
—of Kāyaka, 65
Poverty, 2, 3, 27, 62, 149
Power, 17, 82, 151, 367
—full, 194
Prabhu, Prabhudēva, 3-5, 8, 13, 14, 17, 19-22, 39, 40, 47-49, 57, 64, 72, 93, 99, 128, 129, 131, 133-135, 142, 159, 165, 171, 175-177, 179, 180, 182, 184-186, 189, 191, 192, 195, 196, 198-200, 202, 206, 219, 222, 223, 225, 227, 246, 249, 250, 252, 254, 259, 264-267, 269, 273, 279, 282, 283, 288, 290, 291, 292, 294, 296, 298, 299, 302-304, 307, 309-313, 316-318, 331, 332, 334, 337, 338, 340, 341, 343-345, 347, 349, 351, 352, 354, 355, 357, 370, 372
—advice, 8
—direction, 9
—grace, 279
—hardmaids, 347
—holy feet, 21
Practicant, 238
Practice, 187, 233, 259, 264, 269
Practise, 40, 230
Prakṛti, 270
Prāṇa, 258
—liṅga, 248
—liṅgi, 354
— —sthala, 122
Prasāda, 2, 44, 60, 62, 129, 142, 172, 178, 179, 182, 189, 248, 329, 330
—censure of, 330
—enjoys, 330
—eternal, 182
—of Jaṅgama, 60
Prasādi, 354
—sthala, 122
Pray, 26, 33, 46, 224, 239, 275, 293, 322, 332, 334, 336, 356, 362
Prayer, 305
Precepter prime, 179
Preech, 173
Pre-eminence, 131
Price, 120, 142, 264,
Pride, 29, 34, 66, 75, 83, 88, 300, 330
—conceited, 52
—eight, 83
—of wealth, 66
Prince, 59
Principle, 92, 129, 249, 263, 282, 320, 329
—fifty-two, 326
—two and fifty, 329
—of knowledge, 134
Problem, 269
Process, 326
Profession, 127, 195
—full-time, 201
Profit, 273, 343
Property, 200, 256
Property, *See* Maya's
Prose, opening, 261
proverb, *See* Latin
Punishment, 195, 202, 219
Punting-pole, 96
Puppet-doll, 109
Purāṇas, 59, 193, 195, 329
Pure, 23, 43, 66, 88, 156, 180, 197, 261, 286, 305, 307
—consciousness, 148

—heart, 22, 29, 211
—mind, 44
Purification, tripple, 457
Purified, 135, 145, 177, 297, 305, 306, 307, 329, 336, 345
Purity, 6, 7, 80, 146, 159, 181, 183, 264, 269, 347
—triple, 210
—of heart, 146, 181

Q

Quest, of truth, 111
Question, 262, 265, 272
Questioning, 239

R

Raggot, 62
Raichur, 1
Rāmachandra, 1
Rāmatīrtha, 1
Rank, 78
Realisation, 6, 65, 265, 269, 273
Realise, 5, 61, 68, 81, 99, 101, 104, 160, 181, 193, 214, 233, 241
Realising, 142, 156
Reality, 5, 7, 13, 21, 131, 135, 172, 186, 192, 272, 282, 308, 325, 351
Reality, *See also* Ultimate
Receptacle, 125
Record, 127
Repugnant, 162
Resolute, 106
Reticales, 62
—of gold, 65, 66, 71, 75, 78
Rēvaṇasiddha, 1
Revolts, 197
Revolutionary, 202
Reward, 78
Rich, 3, 48, 50
—presents, 60
Riddle of life, 65
Righteous, deeds, 362
—ness, 116, 289
Ripe, 299
Robes, 67
Ritual, 354
Roof, coral, 295
Root, 35, 38, 67, 122, 362
Rope, 127, 128, 231
—maker, 127
— —trade, 142
Rotten, 239
Royal, 61
Rudra, 31, 66, 228, 282, 329, 339
—daughter, 66
—primal, 66, 88
—Kaṇṇike, 193, 261
Rule, 16, 59, 73, 128, 132, 199
—rigid, 16
—s of decency, 263
Ruler, 73
Ruling, principle, 129
Rustle, 243

S

Sacred, 202, 282, 361
—ash, 39
—trees, 361
Sacrifice, 197, 282
Sadbhakti, 66
Sages, Indian, 273
Sahajamāṭa, 67
Saints, 3, 4, 8, 9, 14, 22, 23, 40, 43-45, 55, 57, 62, 64, 72, 79, 93, 95, 106, 126, 192, 196, 206, 282, 288, 351, 363
—great, 22, 36, 39, 40
—illustrious, 8, 23
—innumerable, 14, 41, 43, 44, 45, 46, 270, 282, 296, 337
—lady, 62
—outstanding, 95
—'s poverty, 62
—seven and seventy hundred immortal, 55
—venerable, 57, 126, 192, 259, 372
Salvation, goal, 64, 93
Samarasa, 272
Samaya, 195, 202
Saṁpādane, 63, 64, 71, 131, 139, 205, 269, 279, 316
—of Ghaṭṭivāḷayya, 250
— —Mahādēviyakka, 269, 279
— —Moḷigayya, 71
— —Nuliya Caṅdayya, 139

Saṅgama, 64, 93
Saṅgana Basava, Saṅgana Basavaṇṇa *See* Basavaṇṇa
—Prabhu, 182
—priya, 173, 176, 179
Saṅgana Basavaṇṇa Priya Candēśvaraliṅga, 174, 184.
Sāṅgatya,
—poet, 272
Sāntaliṅgadēśika, 2, 129, 194
Śantayya, *See* Kōḷa
Sapphire, hills, 358
Śaraṇa, 1-3, 6, 8, 13, 14, 45, 47, 48, 50, 51, 54, 61-65, 72, 73, 79, 80, 99, 127, 129, 133, 139, 142, 157, 159, 160, 190-194, 196-198, 200-202, 205, 241, 248, 253, 254, 256, 258, 266, 270, 272, 274, 287, 288, 293, 307, 337, 343, 344, 345, 348, 354, 355, 358, 369
Śaraṇa, *See also* Glorious
—deed and thought, 258
—dictum, 65
—discourses, 2
—discipline, 1
—eminent, 139, 197
—glorious, 21
—grace, 345
—great, 5
—life, 7, 274
—mature, 131
—stand, 288
—sthala, 122
—symbolic of, 274
—terminology, 67
— —true, 19, 228
—path, 258
—verdict, 128
—work, 5
Śaraṇalīlāmṛta, 66, 127
Śāstrās, 329
Satisfy, 198, 211, 263, 265
Satisfying, of Jaṅgama, 182
Ṣaṭsthala, 352
—system, 5
Satyakāyaka, 6
Satyaṇṇa, 142
—Śuddhakāyaka, 7, 61
Scholars, 63
Screen, 297
Sea, 219
Secret, 105, 248
Security, 154, 157
Seed, 37
Seer, 283
Self, 105, 135
—begotten, 37
—consciously, 85
—delight, 142
—experience, 142, 272
—forgetness, 324
—inner, 287
—knowledge, 272, 273
—mobility, 109
—realisation, 5
—resplendent light, 52
—seer, 340
—slaughter, 249
—subsisting, 198
—sufficiency, 253
—sufficient, 258
Sense, 259, 265, 284, 286, 301, 303, 317, 319, 345, 370
—corporal, 244
—dual, 287
—five, 83, 168
—Karṇas of,
—triple, 229, 329
—of Kāyaka, 2
— —twain, 68, 99, 103
—Karmas of, 83
Sentimental, 263
Serpent,
—back, 240
—'s hood, 73
Servant, 7, 353
Serve, 47, 51, 62, 74
—Guru, 166
—Jaṅgama, 166, 169, 170
—Liṅga, 166
Service, 7, 16, 19, 26, 41, 43, 48, 57, 61, 66, 67, 117, 127-129, 131-135, 142, 143, 145, 152, 155, 156, 163, 165, 166, 168, 170, 172, 174, 175-177, 180, 181, 186, 188, 190, 191, 193, 330

—pious, 165
—of Jaṅgama, 129, 132, 134, 135, 177, 180, 186
— —Liṅga, 127
— —Śaraṇas, 127
Servitude, to form, 95
Seven-fold, 83
Sex, conguering, 270
—desire, 269
Śakti, 134, 188
—kind, 109
Shame, 287, 298
Shame, *See also* Mind's shame
Shed, 9, 77, 200, 258, 286, 300, 341, 350
Shedding, 258, 262, 267, 282, 297, 298, 338, 358, 367
—the sense 338
Shettering, in consciousness, 124
Shimoga, 261
Showers, 282
Shrine, 95
Shurbs, 364
Siddhavīraṇṇa, 3
Siddhavīraṇṇa, *See also* Guḷura
Sight, 250
Significance, 8, 132
—true, 124
Signify, 297
Silver, 200, 256
—mount, 81, 82, 164
Sin, 74
Śiva, 2, 42, 52, 59, 60, 63, 84, 97, 142, 146, 149, 188, 193, 196, 197, 258, 261, 279, 282, 285, 306, 319, 337, 358
—bhaktas, 74, 93, 263
— —non, 262
—devotee, 2, 25, 42, 76, 262, 306
—discipline, 193, 196
—garb, 197
—loves, 319
—path, 262, 282
—world, 8
—worship, 75, 150, 154
Śivajñāṇi, 196
—liṅga, 158, 198, 227
—liṅgi, 127
—śaraṇa, 14, 82
— —house, 82
—yōgi, 7
—yōgini, 7
Sixfold, 47, 330, 354
—category of economics, 330
—discipline, 330
—hierarchy, 72, 116, 122, 180
—stage, 354
Sixteenfold, service, 150
Skirt, 143
Slackness, 2
Slave, 52, 229
Slōka, 7
Smeared, 294
Snake, 221, 304
Snatch, 234
Social, bond, 222
Society, 197
Soḍḍaḷa Bācarasa, 14, 72, 143, 282
Soil, 129, 189
Solution, 65
Sōmanātha, *See* Pālkurike
Songs, 4
Soul, 4, 5, 57, 67, 78, 121, 129, 134, 144, 188, 197, 207, 213, 226, 239, 248, 258, 264, 269, 271, 283, 291, 310, 313, 345, 348
—divinished, 6
—less, 129, 189
— —flesh, 129, 189
—paltry, 207
—pious, 5
—unholy, 239
Spaniel, 209
Speech, 329, 342, 355
—divorced, 29
Spell, 329
Sphere, 348
Spirit, 8, 99, 174, 199, 246, 264, 314, 317, 333
—adventurous, 127
—of bhakti, 62
— —devotion, 283
— —service, 7, 330
Spiritual, 261, 264, 269, 270, 273, 282
—academy, 265
—achivement, 269

—crisis, 64
—discussion, 63
—hights, 265
—life, 64
—marriage, 262
—realisation, 273
—teacher, 1, 261, 262, 269, 270
—truth, 264
Splendid, 267
—beauty, 282
—picture, 267
Splendour, 105, 184, 367
—of, 337
Spots, several, 125
Śrīśaila, 267, 274, 275
Śrīśaila, *See also* Mount
Sṛṣṭiya Vacana, 267
Stage, 125, 180
Stainless, 200
State, 32
Disembodied, 308
—unitive, 362
—ment, 63
Station, of the absolute, 370
Stature, 99
Sthitaprajña, 196
Stomach, 110
Stone, 4, 199, 231, 246
—in the liṅga, 245
—of the moon, 358
Stony, heart, 117
—sign, 169
Story, 60, 61, 193
Stranger, 195, 219
Stratagems, 95
Straw, 102
Street, 253
Study fruitful 68
Stumble, 180
Style, 214
Substance, primal, 147
Substantial, difference, 153
Subtle, 329
Sugar, 274, 356
—cane, 316
Suggavve, 127
Sumati, 261
Supremely, 344
Sun, 242, 329, 337
—vision, 49
Śūnya, 201
—saṁpādane, 13, 57, 126, 192, 259, 372
Superior, 254
Superstitious,
—faith, 330
Supramental, 263
Supreme, 72, 129, 131, 189, 249, 265, 272, 282, 288, 349
—Brahma, 246
—divine, 3, 262
—glory, 253
—goal, 127
—light, 338
—liṅga, 142
—principle, 249
Surcease, of form, 104
Survive, 144
Suspension, 4, 57
Swans, 361
Swarns, of bees, 360
Sweet, 241, 242, 312, 313, 316
—essence, 134
—ness of abrosia, 55
Syllable, 90
—as principles, 134
Symbol, 112, 113, 199, 200, 236, 248, 348
Symbolic, 132, 274
Sympathy 65

T

Tact, 199
Taint three fold, 197
Tamil, 261
Tank, 223, 301
Task, 2, 42
—triple, 329
Taste, 3
Teach, 202
Teacher, 172, 269, 361
Teacher, *See also* Spiritual teacher
—mandate, 131
Tear, 62
Telugu, 261
Temple, 300

Temporal, 101
Terminology, *See* Śaraṇa,
Theif, 163, 242, 314
Thinker, bold, 193
Thinking, high, 267
Thirst, karmas of, 83
Thought, 127, 271, 291, 329
—right, 184
—vulgar, 103
Thread, holy, 237
Three fold, face, 6
Throb, 53
Throne, 60
Thrust, 161
Tīrthas, 1
Toil, 319
Topics, 269
Topics, *See also* Discussion
Toss, 319, 330
Town, 262
Trace, *See* Body trace
Tradition, 63
Traditional, fashion, 261
Tragedy, 194
Tragic, 196
Trait, corporal, 200, 256, 338
—mental, 338
Tranquil, 305, 308
Transcended, 317
—body, 321
Transcending, 318
—life, 308
—the twain, 320
Translate, 8
Travesty, 272
Treason, 159
Treasure, 78, 272
Treasury, 95, 98, 228
Tree, 129, 134, 241, 364
—palmyra, 315
—mango, 360
—wishing, 365
Tremor, 252, 283, 322
Tribe, 219
—of crafty, 202
Trikūṭa, 266, 350
Triple, 134
—mire, 212
—saction, 188
Tripurāntaka *See* Mahāliṅga.
True, 2, 3, 6, 20, 30, 46, 61, 67, 107, 119, 124, 127, 128, 162, 197, 220, 270, 271, 291, 296, 297
—bhakta, 3, 66, 74
—devotees, 74
—Jaṅgama, 195, 198, 202
—motive, 78
—path, 258, 259
—Śaraṇa, 19, 228
—lover of God, 2
Trust, 264
—ing, 363
Truth, 44, 65, 87, 107, 110, 111, 172, 177, 179, 180, 184, 218, 220, 230, 233, 274, 282, 342, 343, 356, 357
—full labour, 6
— —ness, 7
—of Iṣṭaliṅga, 184
Tutorship, 342
Twain, 118, 122
—bond of, 168

U

Uḍutaḍi, 261, 262, 270, 274, 282
Unconscious, 213
Ultimate,
—goal, 7, 194
—reality, 20
Uḷuve, 63, 64, 93
Unborn, 266
Union, 30, 34, 38, 55, 72, 96, 100, 107, 112, 113, 149, 165, 172, 175, 180, 262, 266, 269, 271, 272, 273, 282, 319, 323, 352, 367, 371
—conjual, 67
—constant, 121
—consubstantial, 55, 124, 252, 253, 266, 274, 320, 349, 351, 369
— —with Liṅga, 92
—indivisible, 54
—integral, 56
—perfect, 106
—transcending, 104
—true, 113

—with body, 319
— —light, 121
— —liṅga, 30, 38, 72, 96, 107, 352
— —reality, 208
United, 187, 256, 258, 266, 317, 319, 335, 338, 363, 364
—with linga, 96
Unitive, state, 252, 347, 351, 362, 367
Unity, 97
Universal, 220
—form, 46
Universe, 104, 199
Uttangi Cennappa. See Cennappa Uttangi

V

Vacana, 4, 9, 17, 20, 23, 30, 31, 38-41, 43, 45-49, 51-56, 64, 72, 73, 75, 78, 79, 81, 82, 84, 85, 92, 96, 107, 108, 110, 112, 124, 126, 129, 132, 142, 147, 151, 152, 154, 157, 159, 165, 166, 169, 171, 172, 175-177, 179, 181, 182, 184-186, 191, 192, 194, 197, 200, 206, 214, 219, 227, 231, 233, 245-247, 249, 252, 254, 256, 259, 261, 262, 265, 267, 269-271, 274, 275, 282, 283, 285, 287, 288, 292, 294, 296, 302-304, 311-314, 316-318, 320, 321, 323, 326, 331, 334, 335, 339, 341, 343, 345, 347, 351, 352, 354, 357-359, 361, 362, 365-367, 369-372
Vacanakāra, 196
Valiancy, 35
Valour, 8, 59, 230
—ours, 80
Vanakēḷi, 262
Vanities, 66
Variegated, 125
Vēdas, 329
Venerable, 126, 219
—saints, 259, 372
Verses, Thousand, 59
Version, 262
Vessel, 144
Vexation, 76
Vibhūti, 39, 44
Victory, 238
View, 46
Village, 1, 36, 91, 261
—path, 115
Vindhya, float, 270
Violence, 235
Violation, 131
Vīraśaiva, 1,9, 196, 329
—community, 202
—faith, 202
—liṅga, 198, 199, 227
—path, 329
—philosophy, 1
—pious, 9
—purāṇa, 1, 59
—tradition, 261
Vīraśaivism, 127, 142, 261, 326
—embodied, 127
Virgin vision, 270
Virtue, 95, 150, 191, 289, 300
Virtuous, life, 211
—man, 26
Visible, form, 6
Viṣṇu, 66, 88
Void, 122, 134, 181, 188, 196, 307, 311, 341
—absolute, 101, 200, 248
Vulgar, 103

W

Wage, 156
—habitual, 155
Wall, stainless, 256
Wanton, 66
—bandicol, 84
Warrior, 162, 207
—true, 320
Washerman, stone, 224
Water, 370
—pool, 125
—in the pearl, 56
— — —stone, 105
Ways, two-and fifty
Wealth, 3, 48, 50, 51, 65, 76, 88, 98, 117, 162, 209, 212, 220, 330
—infinite, 62
—of body, 28
Weapon, 8, 35, 113, 161
—sharp, 240
Wedded Lord, 294
Wedlock, 269

Welcome, 242, 264
Welton, schaung, 5
Wheel, 90
Wife, 3-5, 22, 30, 31, 33, 34, 39, 43, 56, 62, 63, 65, 67, 72, 75, 108, 112, 118 193, 194, 293, 330, 354, 367
—dumb, 232
—saviour, 107
Will, 113, 115, 166, 185, 186, 242, 258, 271, 337, 351
—ethical 264
—lessness, 55, 308
—right, 104
—strong, 197
—to liṇga, 323
Win, 28
Wisdom, 3, 54, 63, 68, 191, 192, 194, 202, 228, 239, 263, 274, 282, 325, 356
—counsel, 87
—ghee, 274, 356
—treasury, 228
Witness, 52, 68, 262, 342
Woman, 35, 38, 96, 98, 99, 197, 203. 210, 213, 232, 265, 270, 282, 283, 293, 319
—child, 323
—form, 317
—kind, 9, 109
Wonder, ment, 340
Wood, 4
—apple, 150
Work, 3, 6, 15, 22, 23, 32, 33, 59, 93, 129, 131, 139, 146, 152, 154, 155, 169, 183, 206, 269, 352
Work, *See also* Dedicated
—irksome, 156
—wonders, 3
—of faith, 258
Worker's wage, 32
World, 65, 76, 84, 92, 119, 125, 142, 147, 165, 166, 194, 197, 205, 215, 232, 234, 236, 238, 247, 264, 265, 267, 269, 270, 271, 272, 274, 282, 291, 296, 302, 313, 330, 341, 368
—fourteen, 367
—immortal, 119, 120, 282
—mortal, 19, 107, 119, 120, 326
—outer, 200, 256
—pain profit, 329
—shed, 341
Worldly, 262
—mansion, 315
—men, 224
—shame, 282
Worship, 36, 59, 62, 73, 77, 117, 118, 127, 129, 131, 132, 134, 135, 145, 146, 148, 149, 160, 164, 166, 168, 170, 182, 227, 232, 250
—liṅga, 73, 147
—as faith, 170
—of God, 145
——Guru, 160, 181
——liṅga, 118, 127, 160
——śiva, 146, 149
Worshipper, 329
—of Guru, 168
——liṅga, 168
Worshipping, 237, 307
—of Guru, 163
——liṅga, 181
Worth, 6, 15, 65, 128, 156, 201, 206, 215, 265, 339
Worthy, 26, 261, 275, 330, 356

Y

Yōga, 8, 251, 252
—Amānaska, 9
Yōgāṅga trividi 267, 269
Yōgi, 243, 258, 269
—dazed, 244
—great, 196
Yōgic, lore, 269
Yōgin, 264
Yung-Chai Ta-Shih, 272

Z

Zeal, 165, 191
Zealous, 259

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